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# ACTA ET DICTA

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*A collection of historical data regarding  
the origin and growth of  
the Catholic Church in  
the Northwest*

*"Colligite fragmenta ne pereant,"*  
(Joan. VI.12.)

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# The Catholic Historical Society of St. Paul.

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The Catholic Historical Society of St. Paul will appreciate and gratefully acknowledge all objects of historic interest, communications, documents, or papers, relating to the history of the Catholic Church in the Northwest.

The names of contributors will be printed in the *Acta et Dieta*.



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# HISTORICAL PAPERS.





# ACTA ET DICTA.

VOL. IV.

JULY, 1915

No. 1

## Very Reverend Samuel Charles Mazzuchelli, O. P.\*

BY MOST REVEREND JOHN IRELAND.



HENEVER the pen of the historian traces in merited colorings the work of the Catholic Church, during the middle decades of the nineteenth century, in Michigan and in Wisconsin, in Illinois and in Iowa, a picture surely is there of singular beauty of characterization, of singular power of inspiration—that which delineates the personality and the achievements of Samuel Charles Mazzuchelli.

Great priests, great missionaries were at work in laying the foundations of the marvelous structure that today is the Catholic

\*Written as an Introduction to "The Memoirs of a Missionary Apostolic," reprinted with the proper permission in "Acta et Dicta." "The Memoirs"—translated from the Italian by a Sister of the Order of St. Dominic, St. Clara College, Sinsinawa, Wisconsin, is a book, to be read by all, who take interest in the history of the Catholic Church in the North Middle States of America. It is a notable work, so lucid is it in important details, so picturesque in theme and language, so vividly illustrative of situations in early Catholic missions through territories now forming parts of the States of Michigan, Wisconsin, Illinois and Iowa. Orders for "The Memoirs" addressed to "St. Clara College, Sinsinawa, Wisconsin," will receive prompt attention.



Church in the North Middle States of the American Union. We recall the names of saints and heroes—Baraga of Marquette; Henni and Kundig of Milwaukee; Loras and Pelamourgues of Dubuque; Cretin, Galtier and Ravoux of St. Paul. The list, however, were not complete, did not the reading repeat the name of Mazzuchelli. Mazzuchelli was the peer of the best and the most memorable—the peer in virtues that compose the great priest, in deeds that brighten the passage of the great missionary.

More yet—Mazzuchelli is unique among the men whom we account as our Fathers in the faith—unique in this, that among them he was first on the ground, first to turn the ploughshare. Others came later to take up the work he had begun, to direct and foster the growth of what he had planted. At his entrance into his labors Mazzuchelli was the solitary priest, from the waters of Lakes Huron and Michigan to those of the Mississippi River, across the wide-spreading prairies and forests of Wisconsin and of Iowa. Baraga arrived at Arbre Croche, on the northeastern coast of Lake Michigan, more than a year after Mazzuchelli and said his first mass on the Island of Mackinac. Mazzuchelli had plied his canoe on the upper Mississippi River several years before Loras was at Dubuque, or Galtier in St. Paul. Others followed in his footsteps; he had been the pathfinder in the wilderness.

Priests, indeed, had passed over the lands later crossed and recrossed by Mazzuchelli—but only in a manner that was transient and desultory. Jesuit Fathers had been there, the valorous teachers of the Ottawa, the Menominee and the Chippewa: but their missions had ceased towards the middle of the eighteenth century. Since that time priests were seen now and then around Mackinac and Sault Ste. Marie, around Galena and Prairie du Chien; but to the labors of none was there given continuity of succession. The first to do the work that was to have permanency was Samuel Charles Mazzuchelli.

Unique, too, he is under another aspect—the picturesqueness,

the radiance of romance and poetry, encircling his whole story, from Milan in Italy, where he was born, to Benton, in Wisconsin, where he died.

A portrait of him survives—the only one. It is that of the Dominican novice in the Convent of Santa Sabina, in Rome, about the time when he was first dreaming of becoming the missionary in America. The high-born refinement—the “signorilita,” as his own Italy would say—shining through it, the brightness of mind, the placid resoluteness of will, foretell the later Mazzuchelli, as seen and known, while hieing whither duty called, from wigwam of Indian to hut of early pioneer, from sacristy and altar to rostrum of lecture-room or hall of legislature, from converse with the lowly and the untaught to discourse with the brightest and the most scholarly—always the noble-featured, the noble-minded, the picturesque from innate grandeur and talent, picturesque from strangeness and variety in the situations through which one duty after another happened to fling his presence. There is another transcript of the personality and the labors of Mazzuchelli—this the more complete and the more light-giving—his “Memoirs,” intended to be a simple narrative of work, year by year, during the early half of his missionary career. None will read the book without seeing in the personality and in the labors, themes, such, in dramatic power of inspiration, as pen of poet or brush of painter must love to have discovered.

Born in Milan, Italy, in the year 1806, of a family enjoying notable social distinction, Samuel Charles Mazzuchelli was, in the year 1822, a novice of the Order of St. Dominic, in Rome. There, one day, in the year 1828, while yet a subdeacon, he listened to the first bishop of Cincinnati, Right Reverend Edward Fenwick, himself a Dominican, depicting the work to be done for God and for souls in the far-away regions of Western America. The levite was prompt in reponse; and soon afterwards, under the authorization of his religious superiors, he was on the banks of the Ohio River.



In the year 1830 he was ordained to the priesthood; and, a few weeks later, he was setting foot on the Island of Mackinac, the most remote spot of the Diocese of Cincinnati from which tidings had been borne to the ear of the bishop.

Mackinac was picturesque in scenery and in story. The poet was at home on the pine-clad hills, laved by the waters of two great seas, Huron and Michigan. The lover of tales of romance found much to charm fancy. There the hero, James Marquette, had repeated to the wild Ottawa the mysteries of the Redemption: there a wonderful register of baptisms and of mariages told of the long-intervaled visits of the ordained ministers of Christ, and, also, of the pious sacramental intervention of the unordained, when none of the former were passing by: there, too, were the memories of fierce war between savagery and civilization, between soldier of France and soldier of England, between soldier of England and soldier of America.

To the youthful priest, however, how uninviting, how perilous the field entrusted to his zeal! Without experience, the sacred oils yet undried on his hands, he stood alone; the nearest fellow-priest two hundred miles away; around him a motley crowd of Indians, half-breeds, hunters and traders, Catholics by tradition, but, as a consequence of long privation of pastoral care, ignorant of the teachings of their faith, despairingly lost to the practices of its precepts. As a further obstacle to the work of the apostolate there was on the island a very citadel of proselytism, a school opulently endowed under the guardianship of the General Missionary Board of American Presbyterianism.

Unaffrighted, trusting firmly in the Almighty God, Mazzuchelli was quickly at work. The small chapel there before his coming—the sole home of worship in the vast parish of Mackinac, extending from Lake Huron to the Mississippi River—was put into becoming shape; and a presbytery such as scant gifts from the faithful allowed was constructed. He preached incessantly, in

French and in English: he addressed his Indian flock through interpreters: he warred against proselytizers by public conferences to which replies were challenged. The spiritual and moral transformation among Catholics was profound: proselytism was silenced: conversions from paganism and heresy were not infrequent. Nor was Mackinac the sole scene of Mazzuchelli's labors. He sought for soul, northwards at Pointe St. Ignace, where Marquette was slumbering in an unknown grave, and at Sault Ste. Marie; westward at Green Bay, in the scattered camps of Menominees and of Winnebagoes, and at Prairie du Chien on the Mississippi River. The journeyings usually were in birch-bark canoe in summer, on snowshoes in winter—always amid severe hardships when not under imminent peril of life. At Green Bay he built a church of no insignificant proportions and opened the door of a Catholic school—at the time the only Catholic church, the only Catholic school, in the whole Territory of Wisconsin. During one of his visits to Green Bay he had the consolation of having a large class of children and adults receive the Sacrament of Confirmation from the hands of the indefatigable Bishop Fenwick. At the request of the bishop, special attention was given to the Winnebagoes. A catechism in their language was prepared through the aid of interpreters, and printed, at the end of a long and wearisome journey, in Detroit.

Meanwhile, other priests were coming into northern Michigan. Father Baraga was with the Ottawas at Arbre Croche in 1831, and in 1833 another pastor was appointed to Machinac. The field of Father Mazzuchelli now was restricted to the Territory of Wisconsin, through the whole of which there was no other to share in his ministry.

During the year 1834 and a part of 1835 Mazzuchelli was in Green Bay, from there visiting Menominees and Winnebagoes, once going to Prairie du Chien. In 1835 he was among the workers in the lead mines in southwestern Wisconsin and northwestern



Illinois. Galena now became his chief place of residence. He was serving under three ecclesiastical jurisdictions, that of Vincennes for Illinois, that of Detroit for Wisconsin, that of St. Louis for Iowa. Indians, half-breeds and traders around Prairie du Chien, elsewhere miners and pioneer land-seekers, were the elements constituting the widely-scattered flock. New experiences, new conditions confronted him: he was equal to all requirements.

It was an era of notable significance to the welfare of the Church. Vast tracts of lands were purchased by the government of the United States from different Indian tribes, and declared open to settlement. Immigrants were rushing westward by the tens of thousands: the wilderness, as by magic, was transforming itself into farms, villages and cities. Catholics were numerous: their spiritual interests were to be cared for: the foundations of the future of religion were to be laid deep and solid. To this huge task one priest, sole and solitary, was giving contribution—Father Mazzuchelli. From the year 1835 to the year 1839 none other was near to lend countenance or help.

Up and down the Mississippi went his tireless peregrinations, and far back from the river, eastward and westward, wherever cottages of settlers arose above ground, wherever the chain of the surveyor lent streets and squares to nascent town-sites. Churches were built in Galena, Dubuque, Davenport, Potosi; preparations were made for churches in Prairie du Chien and various smaller places where settlers were likely to congregate. Meanwhile, it was an uninterrupted racing, summer and winter, to points hundreds of miles apart, that sacraments be administered, that the word of God be heard by Catholics and non-Catholics. It was the mass and the sermon in the shelter of the grove, beneath humble cabin roof, in schoolhouse or village hall: it was the dogmatic conference that Catholics be strengthened in their faith, that non-Catholics, if not brought within the fold, lose their prejudices and learn to esteem their Catholic fellow-citizens: now one thing,

now another—always incessant, tireless work. The only respite, his only absence from the field, was one journey over snow and ice to his old-time flock of Winnebagoes and Menominees, and a visit each year to St. Louis for the spiritual comforting of his own soul.

At last his priestly loneliness was broken: his work as precursor and pathfinder was closed. On the twenty-first day of April, 1839, the newly-appointed bishop, Mathias Loras, was in Dubuque, taking possession of his see, making the Church of St. Raphael, built by Father Mazzuchelli, a cathedral—Father Mazzuchelli, as it was his right, preaching the sermon of the occasion. Bishop Loras had with him two priests, Joseph Cretin and Anthony Pelamourgues; others soon were to be added to the number. It was a new era in the history of the Church in the Valley of the Mississippi, a new era in the career of Father Mazzuchelli.

Bishop Loras named as his Vicars-General Father Mazzuchelli and Father Cretin—the former, as the more conversant with the language and the circumstances of the country, taken to himself the task of immediate cooperation with the bishop in the organization of parishes and the erection of churches.

From Galena, where he continued his nominal home, Father Mazzuchelli's peregrinations were many and far-reaching. He built a residence for the bishop in Dubuque. In Iowa he built churches in Burlington, Maquoketa, Iowa City, Bloomington and Bellevue; in Wisconsin, churches in Shullsburg and Sinsinawa. In Galena he built a second church to take the place of the smaller, constructed some years previously. Vicar-general, he was missionary-general, going far and wide in search of the scattered pioneer for whom none other was caring, to discover hearers to whom, now in simple exhortation, now in stately conference, he might break the bread of divine truth.

The promotion of total abstinence from intoxicating liquors won his best energy: he advocated it by ready word and loyal example. To every good work, were it hundreds of miles away,



he rushed his help. Everywhere he was the welcomed friend. The esteem in which he was held by all classes, the influence civil and social which he was permitted to exercise, marked him not only as the great priest, but also as the great citizen. When the first legislature of the Territory of Wisconsin convened in Belmont, he was the chaplain and was invited at the opening session to address the members on the duties and responsibilities of their fiduciary mandate. The first legislature of Iowa met in Burlington: he persuaded the Senate to hold its sessions in his yet undedicated church, to the enhanced prestige of the Catholic faith, and, no less, to the richer repletion of the parish treasury. Singular, romantic, we well may say, was the missionary career of Father Mazzuchelli, in the variety and the intensity of its activities, in the achievements marking its successive stages.

Another era, this the closing, in the career of Father Mazzuchelli, began in the year 1845. He was back from his visit to Milan and to Rome. Not a long time, as we count time by years, had gone by since, in 1830, he first had seen Mackinac, since in 1835 he first had seen Galena and Dubuque. Meanwhile how wondrous the changes! Now it was the well-ordered civilization of the New World, prosperous today, ambitious of yet higher and better things in the near morrow: it was the Church, with its tens of thousands of disciples, soon to be the hundreds of thousands, organized into dioceses and parishes, under the guidance of a proportionately numerous priesthood. But with the changes were the new needs begotten of the new conditions. Those Father Mazzuchelli could not fail to perceive: resolutely he set himself to provide the remedies.

His plans were three-fold—the organization of a society of specially trained priests, to serve as auxiliaries in the ordinary parochial work and to reach out among Indian and white populations more extensively and more perseveringly than the single-handed diocesan priest could afford to do: the establishment of a college

for higher learning for young men: the foundation of a religious order of women pledged to Christian education in whatever form circumstances might counsel. It was a wide and far-reaching programme—perhaps, a too heavy draft on the immediate surroundings—the out-gaze of the great mind, to which the future was visible almost as the present.

A western province of the Order of St. Dominic was thought of, with certain modifications in the existing rule, such as conditions in a newly-settled country seemed to advise. The project went so far as to receive full approval from the Superior-General of the Order and from the Sovereign Pontiff himself. There, however, it stopped. It was too premature, owing to the rarity in those days of vocations to the priesthood.

The college for young men was begun under more encouraging auspices. Buildings were erected at Sinsinawa: Father Mazzuchelli was president and chief teacher: priests and laymen lent his assistance: pupils were in goodly number. Later, in 1849, with a view to its more assured permanency, he confided the college to the Dominican Fathers of the Province of St. Joseph, of Somerset, Ohio. Under their directorship it grew in efficiency and importance, and was giving fairest promise of becoming a great centre of Catholic education, when, in 1866, its doors were closed, the Superior of the Province being no longer able to supply the teachers required by the constantly-increasing needs.

The third project was the foundation of a Congregation of Sisters to serve in the work of Catholic education. To this there came success, ample and enduring. Today it is the Congregation of the Most Holy Rosary of Sinsinawa, Wisconsin. Humble and soul-trying were the beginnings, first at Sinsinawa, later at Benton. Meanwhile, however, a master mind was tracing the outlines of its growth; a master hand was laying deep and solid its foundation walls; courageous women were pouring into it heroic virtues, indomitable patience and self-denial. In this year of grace, 1915,



the Congregation instituted by Father Mazzuchelli counts as its membership nearly eight hundred sisters, and amid its work fifty schools, in fifteen different dioceses of the United States, with pupils rising in number beyond the sixteen thousand—chief of those schools, the famed Academy and College of St. Clara.

On his retirement from the direction of his college, in 1849, Father Mazzuchelli took to himself the care of the parish of Benton and adjacent mission stations. The Sisters of the Congregation of the Holy Rosary opened at Benton a novitiate and a school. What time was spared from pastoral duties was devoted to the Congregation and to its school. Father Mazzuchelli was the adviser and the director; and, when need arose, the learned teacher in the classroom.

Father Mazzuchelli passed to Heaven in 1864—dying as befitted his career—a martyr in the service of souls. Suddenly called to the home of a dying parishioner, on a cold wintry day, he had not the time to provide himself with cloak or overcoat. A severe chill followed, and then a fatal pneumonia. As his lips closed in death, the words in Latin were upon them: “How lovely are thy tabernacles, O Lord of Hosts! My soul longeth and fainteth for the courts of the Lord.”

Mazzuchelli was the saint. He was the saint, immaculate of life, scrupulous of duty, exquisite in tenderness of piety—in every attitude the man of God, his every relation with fellow-men revealing the spiritual lucidity of his inner soul, his every act sending forth the fire of love that burnt so brightly within him. This, the testimony of all who had known him, or had known of him; this the uninterrupted rippling of the stream of tradition wherever the remembrance of him survives—the remembrance surviving wherever, even for once his apostolic footsteps had wended their wearied way.

And what obstacles there were to his saintliness! We recall the unparalleled solitariness of his priesthood, the arduousness of

his labors, the uncouthness and the peril incident to his evangelization. He was the youth of twenty-four when bidden into the wilderness. The nearest fellow-priest was hundreds of miles away—savages and savage-like roamers his associates, God his sole prop, his sole helper to sacrifice and courage. Yet he never quivered; he never failed. It is not that he was insensible to the torture of his loneliness. It is pathetic to read, that when saying mass in Indian hut, or under oak-tree branches, he would strive to buoy himself into reverence and exaltation of heart through the memories of the stately temples of Milan and of Rome, and of the splendors of the ceremonies there symbolical of the sublime grandeur of the Christian faith. After Mackinac and Green Bay, it was the rude camp of miners around Galena and Dubuque, or the tent of the wandering immigrant—there again hundreds of miles from a fellow-priest. Yet always he was the saint. In later years, genial companionship was nigher; situations were more generous. But there the piety, the religious fervor of Father Mazzuchelli did not grow in vigor of life; it needed not so to grow; it was what it always had been. If aught else it seemed, it was only the softer mellowness of the autumn enriching the radiance of the preceding spring and summer.

Mazzuchelli was the missionary. With him zeal for the welfare of the Church, for the salvation of souls, was a burning passion. It had sent him in his youth to the wilderness, away from so much that naturally was dear, so much that legitimately was alluring. It remained forceful into the days of old age. Its pathways always was amid hardships and sacrifices. He never sought surcease. Vacation he did not know. Once he went back to Italy; twice he visited his Dominican brethren in Ohio and Kentucky; but important matters connected with his missionary projects, not repose or pleasure, had prompted those journeyings. One business was his—work for souls; to that was given his whole time, his whole



energy. His was the device of the Master: "I am come to cast fire on the earth; and what will I, but that it be kindled."

The zeal of Mazzuchelli was of purest alloy, luminous of unlimited disinterestedness. It was—nothing for himself, everything for God and for souls. Nothing else, he wrote, will commend to Catholics or to non-Catholics, the preaching of the Word so much as real, manifest renunciation of self on the part of the preacher. Telling of his labors in building churches, he makes, as a simple matter of course, the statement that every penny received for his own support, beyond the satisfaction of the most pressing needs, went into his undertakings. He always was the poor man. His human pride, he confesses, did, now and then, rebel against daily dependency on the charity of others; but his spirit of evangelical poverty always won the victory. He lived the poor man, he died the poor man.

Mazzuchelli brought to the service of religion gifts of a high-born and high-nurtured mind. His talents were most varied. As we follow him in the wilderness, we easily imagine what he could have been in the centres of learning and culture of his native land. His "Memoirs" gives sketches of his sermons and conferences. The breath of thought astonishes, as also the correctness of expression, the poetry of style, the tactful adaptation of exposition to the mentality of his listeners. Nor was scholarship in him limited to matters the more directly connected with religion; it ranged far beyond. No occasion met him of which he was not the master; no requirement made appeal to which he was not adequate—in private conversation, on the public rostrum, in the legislative hall, in the class-room of academy or college. He excelled in appreciation and knowledge of music, painting, and architecture. Of the churches and other religious edifices which he built he himself was the architect; and, so far as his slender treasures opened the way, the tracings of his pencil did him no small honor. A beautiful altar carved by his hands survives in a chapel in

Dubuque. Plans were not seldom drawn by him for civic structures. He was the architect of the first court-house built in Galena, and of the first state-house built in the capital city of Iowa, Iowa City.

Not for the day only did Mazzuchelli think and do. His mind reached much farther into the future. Reading his "Memoirs," one is astonished at his vision of things to come. The Republic of the United States was to be great among the nations; its western fields were to be the homes of millions; villages were to grow into populous cities. His ambition was to see the Church plant its saplings in a manner that they be the deeply-rooted and wide-spreading trees of future times. His counsel was to secure sites, often quite extensive, for churches and institutions, where as yet the faithful were few, but where growth seemed imminent. Plans he would lay, or bid be laid, for the increase of the priesthood, for the formation of new parishes and of new diocese. One of the most suggestive chapters in the "Memoirs" is that in which he pleads for the multiplication of dioceses, most aptly noting that present limited resources should not be taken into account, since, he adds, where a self-sacrificing priest finds means to live by, a self-sacrificing bishop would not suffer from penury. No better proof is needed of his foresight than his foundation of a college at Sinsinawa and of a Sisterhood at Benton. At times it was said that he counted too much on the distant future. Be it so; better far the mind that widens too much the perspective than that which unduly narrows it or fain would hold it to present limitations. Perhaps, too, he was over-trustful in believing that men equal to himself in vision, talent and self-denial, were the many, while in fact they were the very few. One thing in his justification—when the future did become the present, it was plainly seen to be what he once had hoped it should be.

Mazzuchelli understood with singular clearness the principles



of American law and life, and conformed himself to them in heartfelt loyalty. There lay one of the chief causes of the influence allowed him by his fellow-citizens of all classes, and of the remarkable success with which his ministry was rewarded. He was a foreigner by birth and education; situations in his native Italy were much the antipodes of those in the country of his adoption. Yet he was the American to the core of his heart, to the tip of his finger. He understood America; he loved America. A chapter in his "Memoirs," notable for its correctness of thought and its lucidity of exposition, is that which bears on the mutual relations of Church and State in the American Republic. As he wrote of those relations so he interpreted them in practical life—seeking under the laws of the land no privileges, sternly, however, demanding the rights they guaranteed.

With all else there went in Mazzuchelli under all circumstances the refinement of social urbanity, the winsomeness of courtly manner, indicative of the thorough gentleman. His presence was a charm; his every attitude was magnetic of attractiveness.

Mazzuchelli was to the end the priest and missionary. Once, certainly, if not oftener, the higher office of the episcopate was within his reach; his humility and fear of responsibility led him to repel it. A letter he addressed in 1850 to Bishop Loras is preserved in the archives of the College of Dubuque. In this letter he writes: "My present situation (in Benton) is more pleasing to me than any I have had before in America, and it would be a great sacrifice to leave it even for a bishopric. . . . To live retired and unknown to the world is a great happiness. . . . If the Lord is not very much displeased with me, he will permit me to work in oblivion before the world and enable me to know him more and more. Amen."

A great man, a great priest, passed across our land in the person of the pioneer missionary—Samuel Charles Mazzuchelli. His name will always be cherished in fondness and gratitude.

Better than what other pen may write of him is the tracing of Samuel Charles Mazzuchelli's own pen.

I speak of the book—"Memoirs, Historical and Edifying, of a Missionary Apostolic of the Order of Preachers, among Tribes of Savages, and among Catholics and Protestants, in the United States of America."

The book was originally written in Italian, and printed in Milan, in the year 1844, during the visit of Father Mazzuchelli to his native land. It was his duty to give to his superiors in Rome a faithful account of his journeyings and doings in far-off regions, and it was also his wish to awaken an interest in his field of labor with the hope of obtaining for it missionaries and financial help. Both purposes were served by the story of his work. It must appear strange that this volume has remained until now hidden from the American public—so valuable it is as a contribution to the history of the Church in America, so alluring otherwise in theme and in form. At last it has found a translator—a member of the Dominican Sisterhood of the Congregation of the Holy Rosary of Sin-sinawa. To this talented and industrious woman Americans, American Catholics particularly, owe a deep debt of gratitude.

The sole regret the volume evokes as we turn over his pages is that it did not have a successor in another volume from the pen of its author, Mazzuchelli, giving the narrative of his life and labors subsequent to the year of 1844.

The "Memoirs" comes as the voice, veracious and musical, of the long ago, telling of our early apostles, how they lived and wrought, how they built and planted in order to leave to us the heritage that today is our joy and our pride.

It is a picture, in absolute faithfulness, of Father Mazzuchelli and of his work; consequently a picture of entrancing beauty. No other pen than his own could have traced, in their every lineament, his personality and his work; none other could have known him so well as he was known to himself. None other could have made the picture so beautiful; an attempt to improve upon realities were to lessen their splendor; none other could have been so



careful to forbid the attempt. In writing he was utterly unconscious of self. Nowhere in the book is his name seen, not even on the title-page. He is simply the "Priest," the "Missionary." The book is altogether impersonal. The reader, not otherwise informed of its authorship, might well question who the hero is of whom discourse is held.

As a historical document the "Memoirs" is of exceptional value. It tells of a wide region of territory—from the waters of Huron to those of the Mississippi and the Des Moines—exactly as it was in the days of its wilderness and of its first entrance into civilization. The populations that tenanted its forests and prairies—the Ottawa, the Menominee and the Winnebago, the fur-gatherer and the trader, the incoming land-seeker and the town-builder—rise from its pages in full native vividness. The reader is brought into immediate touch with them, made to mingle in their daily doings and manner of life. It is precise and exact in dates of years and of months, in descriptions of men and of events.

As we should have expected, the chief theme is the work of the Catholic missionary—the hardship it imposed, the hopes it begot, the virtues of soul it exacted and embellished. But the general civic and social life is not overlooked. The writer was a keen observer of incidents of every nature, and a faithful narrator of what he saw and heard. Few, indeed, were the incidents in which he himself was not a sharer, as priest or as citizen, and in describing himself he describes the several current activities of his time. No fervent student of American history will be without a copy of the "Memoirs" on the shelves of his library-room.

The translation of the "Memoirs" from Italian into English merits high praise. It evidences a thorough knowledge of the two languages. It has the primary quality of every valuable translation—it is faithful to the original, in meaning of words, in poetic flow of diction and, what is of no lesser importance, it presents itself to the English reader in a literary style that is always correct and graceful.

# The Prophecy.\*

ADDRESS BY BISHOP THOMAS O'GORMAN DELIVERED AT THE  
BIENNIAL MEETING OF THE STATE HISTORICAL SOCIETY,  
JANUARY 23, 1903.

I AM well pleased and highly honored to have been invited to this first annual meeting of the State Historical Society. Every state in the Union has a society of this kind, to preserve and hand down to future generations, in authentic form and shape, the deeds and events of its origin and progress. Those who come after us are entitled to know who and what were their predecessors, when and how the state came into being, by what means it expanded and grew, what share it took in the progress of the nation, in the civil, military, industrial, agricultural and religious life of the republic.

Now all this should be set down in an authoritative manner, in records that are genuine and incontrovertible. Any one who has looked into the history of the past has often become painfully aware how difficult it is, in the absence of undoubted records, to get at the truth of events; how hearsay and gossip and the tales of fiction writers gradually grow into myths and legends that tradition raises and consecrates into fact. Is not the larger part of the historian's work in many lines to undo all this, to deny what has passed as true history, before he can set about building up on surer foundations the real structure of facts? These considerations are especially true of the origins and beginnings of institutions and states. It is a strange occurrence that today we

\*This paper will be followed by another article entitled "Fulfilment of the Prophecy" in the next issue of the *Acta et Dicta*.



have to revise many of our notions as to the earliest ages of mankind, because we are getting at the truth as recorded in the libraries that are being unearthed in Chaldea, Assyria and Babylonia and Egypt.

It is the purpose and duty of the Historical Society to preserve the records of the history of South Dakota. It is high time that it was established, and yet it was not too late. Many of the early settlers and founders of this commonwealth are still alive to give us the truth about our beginnings, and the truth will be found—if not by us, surely by our followers—to be stranger than fiction. What has been done already in this line by the review conducted by Mr. Robinson deserves highest commendation. However, this work of preserving our history should not be left to the labors and resources of one man, or to any set of private individuals. It is of general interest; it is the duty of the commonwealth to aid and foster it by such financial aid as the importance of the work requires.

Technically the history of South Dakota would begin at the date of its admission as a state into the Union. But previously to that it existed jointly with North Dakota in the Territory of Dakota. It has, then, a second chapter, its territorial existence. But, still ascending the stream, we shall find that it formed part of other states and territories before becoming one itself, until we reach the date 1803, when a part of Louisiana, it became part of the United States. All this period from its formation as a territory up to its passage from French to American domination, makes another chapter in its history, its embryonic life, so to speak, awaiting birth into the American republic. Then comes another chapter, that long, dim period under Spanish domination, when all of the United States west of the Mississippi owed allegiance to the crown of Spain—a period during which there is very little to say about South Dakota, and what little there is I intend to tell you now.

But before going on to that subject, I wish to say a word about the place of South Dakota in the coming Louisiana Purchase fair in St. Louis. Undoubtedly we should be represented there, and in a manner creditable to our prosperous condition and our growing assurances. Not only have we much to show in the mineral and agricultural lines that will be a revelation to the country, but, being part of that famous annexation to the American republic, we are in honor bound to be on exhibition in the fair that commemorates its first centenary. I trust that the appropriation for this purpose will be generous and worthy of the state whose per capita annual revenue exceeds that of any other in the Union.

I have said that before the purchase what is now South Dakota was under Spanish dominion. The French held New Orleans and some territory to the east of it. But the Mississippi river was the boundary line between Spanish and French possessions, and all territory west of the river was, in theory at least, Spanish until a very short time before the Louisiana Purchase, when that territory west of the river passed for a very short while to France, from whom the purchase was made by President Jefferson. From the day Spain occupied Mexico until the relinquishment to France, that is for about three hundred years, all of the land west of the river was Spanish territory. I have said at least in theory, for practically during the eighteenth century French voyageurs from New Orleans traveled up the Missouri river as high, I should judge, as the present Omaha, and traveled up rivers coming into the Mississippi from the west as far north and inland as the present Mankato. Also French voyageurs from Canada, pushing beyond Lake Superior into what is now Minnesota and Manitoba, explored as far west as the Rocky Mountains. Such explorations were really an infringement on Spanish rights, since Spain claimed everything west of the Mississippi. However, the interesting question for us is, did Spaniards or did Frenchmen at any

time from 1500 to 1800 reach our state, or how near did they come to it?

As to the Spaniards, the answer must be, considering the evidence at hand, that they did not reach so far north as this, though the tribes that then occupied our state knew of the strange white men to the south and did come in contact with them. Often the pursuit of the buffalo may have taken our northern Indians through Nebraska and Kansas clear to the border of the homes of the Spaniards in Texas and New Mexico. The horses of the Spaniards and various utensils of European manufacture, whether by purchase or by pilfering, made their way into our regions. In the middle of the eighteenth century there was a band of Indians between the Missouri and the Rockies known to the Sioux and the Canadian voyageurs by the name of *Gens des Chevaux*, the people of the horses, which animals had come to them from white men in the south. There seems to be no doubt that, as our northern Indians pursued the buffalo as far south as New Mexico, so also the southern or Pueblo Indians were wont to come as far north as South Dakota in search of the peculiar red stone at Pipestone, then owned, or if not owned, surrounded by the Yanktons, which name was translated by the Canadian voyageurs "The people of the red stone quarry." By such means was there contact between the Spaniards and the Indians who lived in South Dakota.

But there is no evidence that Spanish explorers set foot on the prairies of our state. In 1540 Coronado with 300 Spaniards started northward from Mexico. According to Bandelier he came as far as the center of Kansas; according to Baneroft as far as the boundary line between Kansas and Nebraska. That is as far north as the Spaniards reached, at least I have never come across any evidence that would justify the assertion that they had reached South Dakota.

Now as to the French. There are two expeditions, one of which



came very close to South Dakota, and the other touched a point in South Dakota not very far from the spot where we are now assembled.

The first expedition was led by LeSueur, one of the boldest of Canadian explorers, who has had his memory honored and immortalized by the state of Minnesota, where a county and a thriving town bear his name. As early as 1695 he had established a post on the upper Mississippi and had gone up the Minnesota river, which he named St. Peter, a name the river retained up to a very late date, in search of a copper mine he had heard of from the Sioux Indians. Five years later, having meanwhile obtained a royal grant to work his mine, he started from New Orleans with twenty men and some Indian guides, with the intention of forming a post near the mine. Just think of the long voyage in canoes up the Mississippi to the point where now stands Fort Snelling, the confluence of the Minnesota and the Mississippi; then up the Minnesota to its confluence with the Blue Earth river, the present site of Mankato. Here he built a stockade, which he named after a royal officer of the French colony, Fort l'Huillier. This was in October, 1701. Here he wintered. In May he loaded his boats with 4,000 pounds of his mineral and started for New Orleans. He never returned, and the Sioux drove off his men and the fort was abandoned. The mineral was simply green colored earth.

Winsor, the Mississippi basin, reproduces two maps, one of 1702, the other of 1763, both of which mark a route from LeSueur's mine westward to the Missouri. In the first the route is named "Indian track," and in the second "French route to the west." Of course these maps are imperfect, but it would seem as if the routes struck the Missouri at some point within the state, and the conclusion is very probable that French voyageurs from Le Sueur's fort did cross South Dakota as far as the Missouri river.

The account of the expedition, made by him to the home government, leaves no doubt that during his stay on the Blue Earth river, LeSueur held intercourse with the South Dakota Indians, and that his men went west to the prairies occupied by them. I wonder if ever investigation has been made along the banks of that river to discover the exact location of the fort. Remains of some kind might possibly be found that would enrich the historical collection of Minnesota.

The other French expedition which I mentioned was that of Verendrye in 1742; this one has a much greater interest for us. It came from Quebec and by order of the French administration there, whereas the LeSueur expedition of which I have just spoken came from New Orleans. The purpose of the Verendrye expedition—like that of Lewis and Clark sixty years later—was to discover the western sea—the Pacific—rumors and vague descriptions of which they had gathered from the western tribes around the Great Lakes. However, the purpose does not interest us so much as the journey westward, and especially the return journey; for it is on the return that the Verendrye expedition came to and remained some days in South Dakota.

Gradually the French had extended their line of posts along the northern waterways from Quebec to Lake Manitoba, where their most western stockade was called Fort De la Reine. It was from this point that the two Verendrye brothers started in April, 1742, to find the Pacific. According to Winsor they arrived January 1, 1743, as far as the Big Horn range, an outlying buttress of the Rockies, about 100 miles east of the Yellowstone Park, and went no farther. According to a later study the explorers went no further than the Black Hills. Beyond them lay 800 miles of mountains and declivity stretching to the coveted sea. Parkman thinks it not unlikely that they may have pushed beyond the Big Horn range and reached a point on the Snake river. Another historian thinks they may have reached the site of Helena, Mont.

The descriptions the explorers give in their account are too vague for exact geographical verification. At any rate they turned homeward without finding the object of their search.

Now, here is where we come in. The direction they took and the time it took them to travel brought them within two days' march of Pierre, within one day's trip with a fair team. Here are the words of their account: "We arrived the 15th of March among the band of the Little Cherry, who, where we found them, were two days' march from their camp on the Missouri. We left them on the 2d of April to their great regret." Traveling north and northwest they arrived May 18th at the village of the Mandans, which is supposed to have been at or near the present site of Fort Berthold in North Dakota. Now Fort Bethold is northwest of Pierre about 240 miles. According to their account they did not go in a straight line, but sometimes they headed north, now east, and then again northwest. They were forty-five days on the trip from the point on the Missouri where they stayed with the Little Cherry people to Fort Berthold. Thence they made their way to Manitoba.

Not far from here is Cherry Creek. Bands of Indians then, as now, often took their name from some physical feature of the country they inhabited. *Les Gens de la Petite Cerise* is the French name given in the account, the band of the Little Cherry. I believe they were a band of Sioux who lived along Cherry Creek, and also had an encampment on the Missouri. Cherry creek empties into the Cheyenne about fifty miles from the Missouri, and the Cheyenne empties into the Missouri about thirty miles from Pierre. Somewhere between Fort Bennett and Fort Pierre was that camp of the Little Cherry Indians where the Verendrye expeditions rested awhile. Some day or other the exact spot may be found, for in the account I read: "On an eminence, near the fort (camp), I placed a leaden plate engraved with the arms and inscription of the king and some stones in shape of a pyramid in



honor of the general." What a find that would be for Mr. Robinson and the Historical Society! A good reward should be promised to the finder. I do not know if historical sentiment and feeling counts for anything as an argument in favor of Pierre as the capital. But surely the most historical spot in the state is right here, or somewhere in this neighborhood. I am inclined to think that if that leaden plate were unearthed before November, 1904, my historical bent would compel me to vote for Pierre. Well, strange and unexpected events may happen before that fateful date to shape the vote of the state; and perhaps so strange and unexpected an event as the finding of that leaden plate may come to pass.

I fear I have tired out your kind patience. My first intention was to speak tonight of Father DeSmet, who has left his name to a famous mine in the Black Hills and to a prosperous town in eastern South Dakota, and who was the first Catholic priest who taught Christianity to the Indians in our state. I reserve that subject for some future occasion. I have been tempted away from my first intention by the wish to tell you of those earlier explorations within the borders of our state before the American republic had gained independence and had set up as a nation in the world. The subject I have treated tonight gives us greater age and antiquity in recorded history than is commonly supposed, and makes us part of that great romantic drama of conquest and exploration, enacted on this continent by Spain and France especially, before our birth as a nation and long before our birth as a state. I know nothing more entrancing in history than that drama, as it unrolls its stirring phases beneath the pen of a Bancroft or a Parkman. From the day that Champlain, in the year 1608, planted on the rocky eminence of Quebec his small colony of adventurers, French missionary and explorer steadily made their way in canoes on the rivers, lakes and upland streams that reach into the heart of this northern continent, until we find them right

here on the banks of this river and at the foot of the Rockies.

An adventurous race, a courageous and fearless kind of men, who braved incredible hardships—in search of wealth if you look only at the fur trader—in search of souls if you look at the missionary. I could not give them higher praise than has been given by Bancroft and Parkman. Says Parkman: “The priest and the soldier went hand in hand. The cross and the Fleur de Lis were planted side by side. Long in advance of the settlement at Plymouth French Christianity was actively and beneficently busy among the savages of Maine, among the Hurons of Ontario, among the fierce Iroquois of New York, among the untutored tribes on Lake Huron.” “Thus,” writes Bancroft, “did the religious zeal of the French bear the cross to the banks of the St. Mary and the confines of Lake Superior, and look wistfully towards the home of the Sioux in the valley of the Mississippi before the New England Eliot had addressed the tribe of Indians that dwelt within six miles of Boston harbor.”

To these French explorers and missionaries we owe a debt of gratitude, and I am happy to say that, as time goes on, America is acknowledging more and more that debt, and that our historians are repaying it with historical gratitude. No, we cannot and we do not want to get away from those French antecedents. The very name of your city is a testimony unto them, whether or no it remains the premier city of the state.

# The History of the Diocese of St. Paul.

By Rev. Francis J. Schaefer. D. D.

From the Catholic Church in the United States of America  
The Catholic Publishing Co., Publishers, New York, N. Y.



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When the diocese of St. Paul was created, the region under its jurisdiction comprised an area of some 166,000 square miles, i. e. all of the Territory of Minnesota, such as it was established by act of Congress, March 3, 1849. Said Territory embraced not only what is now the state of Minnesota, but also those parts of the two Dakotas, which are to the east of the Missouri and the White Earth rivers. Thus constituted it consisted of two parts: a larger western, and a smaller eastern. The western part extended to the west of the Mississippi river and of an imaginary line drawn from the source of the same river northward to the international boundary. This section formerly was a part of the territory of Iowa, and originally of what is known as the Louisiana Purchase, acquired by the United States from Napoleon I. in 1803. The smaller eastern part was to the east of the Mississippi



and of the above mentioned line as far as the present state line in the northeastern corner and along the St. Croix river. This section was formerly a part of the Wisconsin territory, and originally of the Northwest territory created by the ordinance of 1787. Such were, at the beginning, the boundaries of the diocese of St. Paul, which was made up of two sections, just like the Territory of Minnesota; the larger, western, was detached from the jurisdiction of the diocese of Dubuque, and the smaller, eastern, from that of the diocese of Milwaukee. In the course of time the area was reduced, and parts of it were assigned to other jurisdictions. Thus by the creation of the Vicariate Apostolic of Northern Minnesota, February 12, 1875, the entire northern section was taken away; by the creation of the Vicariate Apostolic of Dakota, August 12, 1879, all that part lying west of the present western state line of Minnesota was cut off; and finally by the establishment of the diocese of Winona, October 3, 1889, the southern part of the state of Minnesota was made a new ecclesiastical circumscription. At present the territory under the jurisdiction of the archdiocese of St. Paul covers an area of 15,233 square miles, which stretches across the state of Minnesota from east to west, occupies about the center of the southern half of the state, and comprises the following counties: Ramsey, Hennepin, Washington, Chisago, Anoka, Dakota, Scott, Wright, Rice, LeSueur, Carver, Nicollet, Sibley, McLeod, Meeker, Redwood, Renville, Kandiyohi, Lyon, Lincoln, Yellow Medicine, Lac-qui-Parle, Chippewa, Swift, Goodhue, Big Stone, and Brown.

During the days, from the 5th to the 13th of May, 1849, the 7th provincial council was held in Baltimore, presided over by the metropolitan of that see, the Most Reverend Samuel Eccleston. Several distinguished ecclesiastics from the western part of the United States shared in its deliberations; among them were the Right Reverend Matthias Loras, bishop of Dubuque, the Right Reverend John Martin Henni, bishop of Milwaukee, the Reverend

Anthony Pelamourgues, priest of the diocese of Dubuque and pioneer missionary of the city of Davenport, and the Reverend Michael Heiss, priest of the diocese of Milwaukee and afterwards bishop of La Crosse and archbishop of Milwaukee. It was due, no doubt, to the suggestions of these men, well acquainted with the conditions in the west and filled with zeal for the welfare of religion, that the council in one of its meetings resolved upon petitioning the Holy See for the establishment of an episcopal see in the nascent city of St. Paul. The resolution was carried into effect, and letters with an appropriate petition were sent to Rome; but for over a year no action was taken on it. His Eminence, Cardinal Franson, Prefect of the Sacred Congregation of Propaganda, in his answer, dated August 9, 1850, explains the reason for the delay. A very severe tempest (*gravissima tempestas*), he says, afflicted the church of Rome at that time. As a matter of fact the city of Rome was then in the throes of a revolution, the papal government was overthrown, Pope Pius IX. (1846-78) was compelled to flee, and seek safety in the city of Gaeta in the neighboring kingdom of Naples, where he arrived November 24, 1848; it was not until April 12, 1850, that he was able again to return to the eternal city. In consequence of these disturbances the Sacred Congregations of Rome were unable to meet, and transact the business for the church universal. As soon as order was restored, the petition of the American bishops was duly considered and acted upon. A papal brief was issued, July 19, 1850, which decreed the erection of the episcopal see of St. Paul, and made it a suffragan to the metropolitan see of St. Louis. Afterwards, February 12, 1875, it was assigned as a suffragan see to the ecclesiastical province of Milwaukee; and finally, May 4, 1888, it became itself an archdiocese. In the ecclesiastical province subject to it are found the suffragan sees of St. Cloud, established September 22, 1889; Duluth, established October 3, 1889; Winona, established October 3, 1889; Fargo, established October

3, 1889; Sioux Falls, established November, 1889; Lead, established August 6, 1902; Crookston, established March 21, 1910; and Bismarck, established March 21, 1910.

The diocese of St. Paul received its name from the city of St. Paul, the origin of which is connected with the history of Lord Selwirk's colony in the Red river valley near St. Boniface, Manitoba. Said colony was opened in 1812; but many of the first settlers soon found themselves in the necessity of seeking a more advantageous location elsewhere, because several calamities, such as floods, early and late frosts, grasshoppers, etc., visited the settlement, destroyed the crops, and deprived the colonists of their livelihood. Beginning with the year 1827 several parties, composed chiefly of Swiss and French Canadians, came down further south, into what is now Minnesota, and settled on land located near the confluence of the Mississippi and the St. Peter or Minnesota rivers. Some of them put up quarters on the military reservation of Fort Snelling, some on the right bank of the Minnesota river near what is now Mendota, and some others along the eastern side of the Mississippi. In the spring of the year 1838 Major Plympton, then the commanding officer at the fort, expelled all the settlers from the reservation, on the ground that this government property was intended only for military purposes, and that some of the settlers demoralized the soldiers and the Indians gathering at the fort by the sale of liquor to them. Most of the colonists thus expelled crossed the Mississippi river and settled along its eastern bank; with those that had preceded them in the same locality, and with those that followed soon after they became the earliest inhabitants of what was to become the city of St. Paul. The name was selected by Father Lucien Galtier, and was given to the settlement, because the chapel built therein for the Catholics was placed under the patronage of St. Paul, the Apostle of the Gentiles. In a letter written in 1864 by Father Galtier to Bishop Grace of St. Paul the writer expresses himself



in the following way on the choice of the name: "I was residing at St. Peter (now Mendota), and as the name Paul is generally connected with that of Peter—the gentiles being well represented in the persons of the Indians—I called it St. Paul. . . . St. Paul as applied to a town or city was well appropriated; the monosyllable is short, sounds good, and is understood by all Christian denominations. Hence when an attempt was made to change it, I opposed the vain project by writing from Prairie du Chien."

The earliest trace of Catholic life in what became afterwards the diocese of St. Paul—if the record is genuine—is found in the inscription of what is known as the Kensington Rune Stone. In August, 1898, a Swedish farmer, by the name of Olaf Ohman, was clearing a tract of land, situated about three miles in a northerly direction from Kensington, Douglas county, Minnesota, when he discovered under a tree a large stone bearing an inscription in runic characters, which interpreted reads as follows:

"8 Goths (Swedes) and 22 Norwegians on an exploring journey from Vinland very far west. We had a camp by 2 skerries (rocks in the water) one day's journey north from this stone. We were out fishing one day. When we returned home, we found 10 men red with blood and dead. A V M (Ave Maria, or Ave Virgo Maria). Save us from evil.

We have 10 men by the sea to look after our vesesls, 14 (41?) days journey from this island. Yeaf 1362."

The strange inscriptions tells us then of a visit made by a number of Norsemen in 1362 to a locality in the central western part of what is now Minnesota. The thing is not at all impossible nor unlikely. It is an historic fact that the Norsemen in those ages came on frequent journeys to the eastern coast of North America, part of which they named Vinland or land of wine; and hence some of them might have ventured further inland on a journey of exploration. The runic characters and the language of the inscription are such as they were in use among the Scandi-

navian peoples in the Middle Ages. Above all the invocation to the blessed Virgin Mary points to the authenticity of the record, because in those days the nations of the Scandinavian north still possessed the Catholic faith and were familiar with the worship of the saints, its usage and meaning. It is hardly conceivable, that a forger of our days would even think of such an invocation, since the Scandinavians have been Protestants from the sixteenth century. Much therefore is in favour of the authenticity of the inscription, although there is a certain number of Scandinavian scholars opposed to that view.

During the French regime in Canada, Minnesota, or the territory that came afterwards under the jurisdiction of the diocese of St. Paul, was frequently visited by voyageurs and missionaries; in fact it became the classic land for their exploits. The chase after fur-bearing animals, the quest of the western sea, and the conquest of souls of savages were so many incentives, that stirred the settlers and priests of old Canada to deeds of adventure and heroism. Probably the first French travellers that trod upon Minnesota soil, were Groseilliers and Radisson, who made two journeys to the far west within the years 1654-56 and 1659-60. During the first they went from the lower end of Green Bay, the westernmost point reached thus far, in a westerly or southwesterly direction to the Mississippi river, thence northward along the stream as far as Prairie Island, just below the present city of Hastings. There they remained until the spring of the year 1656, when they returned to eastern Canada. During the second voyage they sailed along the southern shore of Lake Superior as far as Chequamegon bay in Wisconsin, where they put up a camp. From there they visited various sections of what is now Minnesota such as the region around Knife lake, Kanabec county, the prairie land in southwestern Minnesota, and the country along the northern shore of Lake Superior. The most interesting fact in this connection is that the two voyageurs in their journeys

were not only after gain and romantic exploit, but also did what they could for the spiritual benefit of the poor savages in these western lands. Thus during their sojourn on Prairie Island in the Mississippi river they erected a chapel, in which they instructed young and old in the elements of religion and led in such religious exercises as could be conducted by laymen; and during both of these journeys they administered the sacrament of baptism to several hundred infants whom they believed in danger of death. In this way the ministrations of our Catholic faith were dispensed in Minnesota as early as the middle of the seventeenth century.

Not many years afterwards another explorer, Duluth, or as his full name reads, Daniel Greysolon, sieur Duluth, visited several districts of what is now Minnesota. During his journey to the west, which covered the years 1678-81, he went first to the eastern end of Lake Superior, in the spring of 1679 along its southern shore, and then overland in a southwesterly direction, until he reached the principal village of the Sioux tribe, known as the Issati (People of Knife lake), who lived in the neighborhood of Lake Mille Laes. Here he planted the royal arms of France, on July 2, 1679, and placed thus the wild tribes of Minnesota and their territory under the sceptre of His Most Christian Majesty. The same act was performed a little later among other tribes of the Sioux, who lived at a considerable distance to the west or southwest. On September 15, 1678, he held a great gathering of Sioux, Assiniboins, Crees, Monsouis and Ojibways at a place near the western extremity of Lake Superior, probably on the spot where now rises the city of Duluth, in order to further the interests of peace and amity amongst these savages. In the spring of the following year, 1680, he went down stream on the St. Croix river, until he reached the Mississippi, where he learned from a small band of Sioux Indians, that the Recollect Father Louis Hennepin and two other Frenchmen had been made captives by a



party of their tribe. Duluth met two of his countrymen on the Mississippi in the company of a large hunting party of Sioux, with whom he went to the villages of the Indians near Lake Mille Laes, and did not rest until the prisoners were released and departed with him. They left the country of the Sioux at the end of September, 1680, followed the course of the St. Francis or Rum river and of the Mississippi as far as the Wisconsin river, and then went eastward.

The Recollect missionary, Father Louis Hennepin, went on an expedition towards the west in 1678 with the famous explorer La Salle, and reached as far as the site of the present city of Peoria on the Illinois river, near which the Fort Crevecoeur was built. In 1680 he and two other men of the party, Michael Accault and Anthony Auguelle, were sent by La Salle to explore the course of the upper Mississippi. They left Fort Crevecoeur on February 29, sailed down the Illinois river, and within a week or ten days reached the Mississippi. They went then in a northerly direction, when on April 11 they were surrounded by a large band of Sioux, who came from the north to make war against their enemies, the Miamis, the Illinois, and other Indian tribes. All three were made prisoners, carried along the Mississippi as far north as the site of the present city of St. Paul, and then taken overland to the Sioux or Issati villages in the neighborhood of Mille Laes. At the beginning of July, Hennepin and Anthony Auguelle were permitted to go down the Mississippi as far as the Wisconsin river, where they expected to receive provisions and merchandise from some Frenchmen, while Michael Accault remained with the Sioux. They sailed down the St. Francis or Rum river and then the Mississippi; it was on this expedition that Hennepin beheld for the first time the falls within the present city of Minneapolis, which he named the Falls of St. Anthony. Not having found any Frenchmen near the Wisconsin river they went up stream again, until on July 25 they met Duluth, with whom they returned to

Mille Laes. And finally all departed for the east, as was related before. The principal object of Father Hennepin, as he states himself, was to preach the faith to the savage Indians and convert them to Christianity and civilization. While with the Issati near Mille Laes he baptized an infant, whom he thought in danger of death; he gave to the child the name of Antoinette in honour of the great saint of his order, Saint Anthony of Padua.

Only a few years after the departure of Hennepin and Duluth for the east several French traders visited various parts of what is now Minnesota, chief of whom were Nicolas Perrot and Pierre Charles Le Sueur. Nicolas Perrot, an explorer of great renown, made many journeys to the west, to the regions around the Great Lakes and the Mississippi, in the interests of the French government in Canada and of the French trade with the Indians. He established several forts or posts along the Mississippi; one of these, called the Fort Perrot, was erected about the year 1685 on the western side of the Mississippi, not far from the outlet of Lake Pepin and near where is now the city of Wabasha, Minn. On May 8, 1689, he was at the Fort St. Antoine, located on the northeastern shore of Lake Pepin, and there in the presence of a number of his countrymen issued a proclamation, by which he submitted to the jurisdiction of the king of France all the country lying to the northwest along the course of the upper Mississippi river, i. e. a large section of the present state of Minnesota. A copy of this proclamation was sent to the Marquis de Denonville, then governor of Canada, and from there it was forwarded to the government of France. Pierre Charles Le Sueur was a contemporary of Perrot, and often in the latter's company during the expeditions to the west. In 1689 he was with Perrot at the Fort St. Antoine, and signed his name to the proclamation spoken of before. Either shortly before this or shortly afterwards he made a canoe journey along the upper Mississippi, and reached a point about a hundred leagues above the Falls of St. Anthony, which

was probably in the neighborhood of Sandy lake. He explored also extensively the course of the Minnesota river, at least as far as the site of the present city of Mankato; said river was formerly called the St. Peter river, most likely from Le Sueur's first name. In 1695 he established a trading post or fort on Prairie island in the Mississippi river, where Groseilliers and Radisson had been forty years before. Another fort, known as the Fort l'Huillier, was erected by him in 1700 on the banks of the Blue Earth river, about three miles from its junction with the Minnesota. Le Sueur remained there for some time, and in the spring of the following year, 1701, he mined in that neighborhood a large quantity of what he thought was copper ore and shipped it to France. There was also a missionary among the Sioux at that time, the Reverend Father Joseph Jean Marest, of the Society of Jesus, who accompanied the explorers and sought to bring about the conversion of the natives to Christianity. In 1689 he was with Perrot at the Fort St. Antoine, and, like Le Sueur, signed his name to the above proclamation. Mention of his presence among the Sioux occurs again in 1702.

With the growth of the French possessions in the west it became necessary to establish more permanent posts in these regions, so as to keep the savages in subjection and also to push further west on the continent in view of reaching ultimately the Pacific ocean. One of these posts was erected in 1727 on the western shore of Lake Pepin, on or near the site where is now located Villa Maria, the convent and academy conducted by the Ursuline Sisters, not far from the present town of Frontenac, Minn. The post was called Fort Beauharnois, in honour of the Marquis Charles de Beauharnois, then governor of Canada; whilst the chapel erected within the ground was dedicated to the service of God in honour of St. Michael the Archangel. The fort was maintained with one or two brief interruptions until the war between France and England over the possession of Canada, or until the



surrender of that country to the English in 1760. With the soldiers that garrisoned the fort were, as a rule, one or two missionaries, who attended to the spiritual needs of the white men or else to the work of converting the Indians. The records of the time have preserved the names of two such missionaries: the Jesuit Father, Michael Guinas and Nicholas de Gonnor. An amusing incident occurred soon after the opening of the fort in 1727. The small company wished to commemorate with special solemnities the feast of St. Charles, Charles being the name of Governor Beauharnois. They set apart a fine day in November, had a high mass in the morning, and a display of fireworks in the evening. The poor Indians unaccustomed to such things, were badly frightened, since they believed that the stars were falling from heaven, and they begged of the commander of the fort to stop such a terrible medicine.

Another such fort on Minnesota soil was the Fort St. Charles, erected by De la Verendrye in 1732, on the southern shore of northwest angle inlet, Lake of the Woods; its name was also selected in honour of the governor of Canada, Charles de Beauharnois. Of the missionaries we know two Jesuit fathers, Mesaiger and Aulneau, who were stationed there successively for some time. The latter found a tragic death not far from the fort at the hands of savage Indians. Early in June, 1736, the commander of the Fort De la Verendrye, sent out an expedition headed by his own son, the men of which were to go east in order to secure fresh supplies and ammunition. Father Aulneau was desirous of seeing a fellow-priest in order to open to him his rather delicate conscience; and so he begged for permission to go with the men. The request was granted. Only about 20 miles from the fort, the men were surprised and attacked on an island by a band of savage Sioux cruising in the waters of Lake of the Woods, and all were put to death; the island has since been named Massacre island. The remains of the victims were taken back to Fort St. Charles

by De la Verendrye and buried there. During the summer of 1908 a party of priests and laymen from St. Boniface, Manitoba, encouraged by His Grace, Archbishop Langevin, succeeded in locating the site of the ancient fort and of finding the remains of the men slain by the Sioux; whatever was of special interest was carried by them to St. Boniface, where the relics are treasured with all due reverence.

The first permanent settlement within the territory of the future diocese of St. Paul was established at Pembina, which is now in the northeastern corner of North Dakota and in the diocese of Fargo. In 1818 a number of people, mostly half-breeds and French Canadians, left Lord Selkirk's colony at St. Boniface, Manitoba, went some distance up the Red river and located themselves at Pembina; they numbered about 300 souls in all. During that same year arrived at St. Boniface the first two of a line of Catholic missionaries, who were to implant and perpetuate the faith in the Red river country; they were the Reverend Joseph Norbert Provencher and the Reverend Joseph Nicholas Severe Dumoulin. One of them, Father Dumoulin, took up his residence at Pembina, in September, 1818, built there a church, a school, and a rectory, and laboured with great zeal among his parishioners until the year 1823, when he returned to eastern Canada. From that time on the mission of Pembina was visited at regular intervals by one or the other of the priests engaged in the work of evangelization in Manitoba, until in 1848 a resident priest was again appointed in the person of the Reverend George Anthony Belcourt. In 1850, the year that the diocese of St. Paul was established, the Catholic Directory or its predecessor, the Catholic Almanac, had this entry concerning Pembina: "Pimbina (sic) Mission, Minnesota Territory, Church of the Assumption. This settlement is composed of 500 half-breeds from the Red River. Rev. Geo. Ant. Bellecour (sic) and Rev. Albert Lacombe. These two clergymen attend several Indian missions in those remote

northern regions.”

The next settlements were those around the military posts of Fort Snelling, mention of which was made in the preceding pages. During the summer of the year 1839 a visit was made to them by Bishop Loras of Dubuque, in whose diocese they were at the time; the bishop was accompanied by Father Anthony Pelamourgues and a young man who acted as interpreter with the Sioux. Only 13 days were spent at Fort Snelling and at St. Peter, now Mendota; but they were replete with good works for religion. Out of the 185 Catholics that the bishop found there, 56 were baptized, eight were confirmed, holy communion was administered to 33 adults, and the nuptial blessing imparted upon four couples. At the same time arrangements were made for the construction of a church and for the appointment of a resident priest in the place. The priest selected for these northern missions was the Reverend Lucien Galtier, who at the request of Bishop Loras went aboard a steamboat at Dubuque on April 26, 1840, and after a successful voyage up the river reached the landing place at Fort Snelling. He received cordial hospitality at the house of a certain Scott Campell, Indian interpreter at the post, where he stayed for some time, until he removed to St. Peter or Mendota; there he occupied a small house given to him by Jean Baptiste Faribault, the oldest pioneer of the place. Of this modest dwelling he used one part as a chapel and the other as living quarters for himself. As there were several Catholic families on the east side of the Mississippi, Father Galtier visited them occasionally, and in 1841 decided to erect a little church or chapel for them. The ground was given by two old settlers, Benjamin Gervais and Vital Guerin; the logs were cut, and the chapel was built thereof in the month of October, 1841. On the Feast of All Saints, November 1, 1841, the chapel was blessed, opened for services and placed under the patronage of St. Paul, the Apostle of the Gentiles. The new basilica, as Father Galtier expresses himself, was smaller indeed



than that of St. Paul in Rome, but in this as well as in the other good hearts could expand without limits. The year after, October 2, 1842, he had the good fortune of blessing the first church of St. Peter or Mendota, dedicated to the worship of God in honour of the Prince of the Apostles. Father Galtier divided his time between Mendota and St. Paul, and paid occasional visits to the small settlements on St. Croix lake (Willow river, now Hudson), on Lake Pepin and the Chippewa river. Four years he laboured thus, when on May 26, 1844, he bade farewell to the northern missions and took charge of the congregation located at Keokuk, Iowa. He was replaced by the Reverend Augustine Ravoux, who since the year 1841 laboured among the Sioux Indians in various parts of Minnesota, until he was compelled, by direction of his bishop, to take the post left vacant by Father Galtier. From that date until the coming of Bishop Cretin, in 1851, he was the only priest in Minnesota, if we except those that laboured or were stationed in Pembina.

The first bishop of St. Paul was the Right Reverend Joseph Cretin (1850-57), vicar general of the diocese of Dubuque at the time of his selection for that post. His appointment was made in Rome, July 23, 1850, only a few days after the erection of the new diocese. The documents and letters bringing the news of his appointment from Rome were received by the bishop-elect towards the end of September, and called forth great astonishment in him, as he had no intimation of the steps that were being taken concerning his elevation to the episcopate. For a long time he was in doubt as to whether he should accept the burden thus laid on him; he asked for light from Almighty God in fervent prayer, and consulted with experienced ecclesiastics both in America and France. Finally after three months, having convinced himself that more labours than pleasures, more humiliation than glory, awaited him in the new position he put his trust in God, and submitted his shoulders to what seemed to him but a cross. He then

repaired to his native land of France, and received the episcopal consecration from the hands of the Right Reverend Alexander Raymond Devie, Bishop of Belley, the native diocese of the new prelate. The sacred ceremony took place in the private chapel of the bishop at Belley, January 26, 1851. After having obtained some funds for his new diocese and secured several fellow-labourers, priests and clerics, he sailed for America June 4, 1851, and arrived at St. Paul July 2, of the same year. The new bishop was warmly greeted by the Catholics of St. Paul, and respectfully welcomed by all citizens. He made his solemn entrance into St. Paul's first cathedral, the humble log chapel built by Father Galtier and enlarged by Father Ravoux. There he addressed his flock in both English and French, and then gave to his people his first episcopal blessing, a blessing, which as he says himself in his diary, came from the depth of his heart.

Bishop Cretin was the child of a very devout and religious family of France, in which loyalty to faith and church was traditional and looked upon as a sacred duty. During the revolutionary troubles, which towards the close of the eighteenth century upset the old order of things and did so much harm to religion, his parents gave shelter and hospitality to such faithful priests, as refused to take the oath of submission to the civil constitution of the clergy, and were therefore harassed and persecuted by a tyrannical government. He was born December 19, 1799, in the small town of Montluel, department of Ain, where his father kept an inn and a bakery, and was doing a profitable business. The first instructions, outside and above the elementary schoolings, were imparted to him by the Reverend Denoyel, a vicar at Montluel, and afterwards parish priest at Sourceieux, Rhone. The lessons in the classics and other collegiate matters were continued in the petits seminaires of Meximieux, Ain, and L'Argentiere, Rhone; the studies in philosophy were made at Alix, Rhone, and those of theology in the seminary of Saint Sulpice, Paris. While

at school young Cretin applied himself with all care to the development of his character, to the acquisition of virtue and knowledge, according to the training given to him by his devoted teachers. Both the Reverend Denoyel and the Reverend Matthias Loras (afterwards first bishop of Dubuque), superior at Meximieux and L'Argentiere for a time, sent very encouraging reports to his parents about the progress made by the young pupil. The ordination to the priesthood was conferred on him December 20, 1823; and soon afterwards he was appointed vicar in the parish of Ferney, once the home of Voltaire, and eventually became its parish priest. He built there a new and beautiful church with funds largely gathered by himself on a tour through France, founded a college for boys, and revived the Catholic faith among his parishioners, many of whom had become indifferent towards it, owing to the surviving influence of the "philosopher" and the close proximity of the Protestant cantons of Switzerland. But Cretin longed for a wider field of activity; at one time he thought earnestly of going as a missionary to China. His doubts and perplexities in that regard were solved by the advent of Bishop Loras, first bishop of Dubuque, Iowa, who arrived in France in 1838 in quest of priests or candidates to the priesthood for his western diocese. He was one of the few volunteers, that offered their services in behalf of the missions in America. On August 16, 1838, he left secretly his parish at Ferney, embarked at Le Havre with Bishop Loras and several companions, and landed in New York in October of the same year. The winter of 1838-39 was spent in St. Louis, Missouri; on his arrival at Dubuque, April 18, 1829, he was at once appointed vicar general of the new diocese. For over 11 years he exercised his priestly ministry in these new and unopened regions; and only once, in 1847, did he absent himself, when he made a journey to Europe in the interest of his missions. His time and priestly labours were divided chiefly between Dubuque, Iowa; Prairie du Chien, Wisconsin, and the Winnebago Indians located in the neighbourhood of Fort Atkinson,



Winneshiek county, Iowa. In the letters written by him to his friends and relatives in France, he gives at times interesting accounts of his missionary labours and of conditions in the far west of America. One of them, written in 1845 at Fort Atkinson, gives a graphic description of a meeting which Governor Dodge of Wisconsin had with the Winnebago Indians of the place about the sale of their land and their removal to a territory further to the west. During the conferences which occupied several days the Indians were asked to voice whatever complaints they might have, or whatever desires they might want to make known to the government. One of the prominent and elderly chiefs held a great discourse, in the course of which he asked the representative of the government, that Catholic priests should be sent to them for their instruction, instead of the Protestant ministers, for whom they had less respect, and to whom they did not listen. The appointment of Father Cretin to the episcopal see of St. Paul took him permanently to St. Paul and Minnesota, and the remainder of his life, from the day of his arrival in St. Paul, was spent in this new field of labour. His episcopal career was rather short, it lasted less than six years; his death occurred February 22, 1857.

The episcopate of Bishop Cretin was brief, but it was filled with works of zeal done for the glory of God and holy church, and was crowned with success, and the blessing of the Almighty. One of the first things undertaken was to replace the log chapel, St. Paul's first cathedral, by a new and more commodious structure. The new building was located at the corner of what are now Wabasha and Sixth streets, and was completed within less than five months after the bishop's arrival. It comprised three stories and a basement, the first of which was built of St. Paul limestone, the other two of brick, and measured 84 feet in length by 44 in width. The third story of the building contained the living rooms of the bishop, the cathedral clergy, the seminarians, and the brothers

teaching in the school; the second story contained the church or chapel with all that pertains to it; and the first floor contained the kitchen, the dining room, a parlor, a class room, and other such rooms as are used for gatherings. This second cathedral was soon to be succeeded by another building of stone. Excavations for the third cathedral were commenced in 1854, and the cornerstone was laid by the Right Reverend Bishop Timon of Buffalo, New York; but it was not completed until after the bishop's death.

The Catholic population of the diocese of St. Paul was small indeed at the time when its first bishop arrived. The Metropolitan Catholic Almanac of 1852, which contains the report of 1851, the first of the newly established diocese, does not give the number or the estimate of the Catholics; but they cannot have been more than a few thousand. They were found in the settlements of St. Paul, St. Peter (Mendota), Falls of St. Anthony (Minneapolis), Little Canada, Long Prairie, Pembina with the Mandan mission, Stillwater, Point Douglas (at the mouth of the St. Croix river), and Wabasha, and consisted almost entirely of French Canadians, half-breeds, Chippeway, Sioux, Winnebago, and Mandan Indians. In conformity with the character of the population the sermons and other religious instructions were given in the English, French, Chippeway, Sioux, Winnebago, and Mandan languages. Soon, however, the Catholic population commenced to grow considerably in numbers. Immigrants were encouraged to come to the fertile plains of Minnesota, and establish farms and homes here; favourable accounts of existing conditions and of the good prospects for the future were sent to Catholic papers of America and Europe either by the bishop himself or by the priests, his fellow-labourers in this part of the Lord's vineyard. Amongst them the one that perhaps did more than anyone else outside of the bishop was the Reverend Francis Pirec, the pioneer missionary of northern Minnesota. In letters written by him to the *Wahrheitsfreund* of Cincinnati and other German Catholic

papers of America and Europe, as well as in pamphlets, he invited German Catholics to come and locate themselves on the fertile lands of Minnesota, especially in the valley of the Sauk river, which was looked upon by him as the garden spot of all farm land in Minnesota. The result of these efforts was that large numbers of Catholics, chiefly Irish and German, arrived, and settled either in St. Paul or in towns along the Mississippi, St. Croix, Minnesota, and the Sauk rivers. At the time of the bishop's death, in 1857, the numbers of Catholics in the diocese of St. Paul had reached the 50,000 mark; according to the Catholic Almanac of 1858, which contains the reports of the previous year, they were found in the following cities, towns or settlements: St. Paul, Anoka, Belle Prairie, Big Meadow, Blue Earth, Brownsville, Cahill Settlement, Caledonia, Carver City, Centretown, Centreville, Chaska, Chatfield, Credit River, Crow Wing, Dayton, Faribaulttown, Falls of St. Anthony, Forest City, Fort Ridgely, Frankfort, Gessenland, Greenwood, Hastings, Henderson, Holmes Mills, Kilkenny, Lake George, Lake Henry, Lake Medicine, Lakeville, Lake Washington, Le Sueur, Little Canada, Louisville, Mankato, Marine, Marseilles, Marystown, Mendota, Minneapolis, New Treves, New Ulm, Nininger, Oak Spring, Palestine, Pembina, Point Douglas, Red Wing, Reed's Landing, Richmond's Prairie, Rochester, St. Augusta, St. Benedict, St. Cloud, St. Francis, St. James Settlement, St. Joseph, St. Marystown, St. Mary, St. Peter, Sauk Rapids, Shakopee, Shieldsville, Stillwater, Taylor's Falls, Traverse des Sioux, Visitation, Wabasha, Winona. A respectable array of Catholic settlements indeed! Of course not all of them were organized into parishes, many of them were missions or stations attended from other places; in all there were found 29 churches in the better equipped communities. Among the early Catholic pioneers the following may be mentioned: Jean Baptiste Faribault, who lived on Pike Island in the Mississippi and in Mendota for a number of years, beginning with the year 1819,



and died in Faribault in 1860; Abraham Perret, a Swiss colonist of the Red river, who came to Fort Snelling in 1827, and afterwards moved to the site of the present city of St. Paul; Antoine Pepin, another refugee at Fort Snelling, who, with Perret and others, was driven out from there in 1838; Vital Guerin, also a refugee at Fort Snelling and afterwards a citizen of St. Paul, who donated part of the ground, on which Father Galtier built the log chapel of St. Paul; Benjamin and Pierre Gervais, refugees at Fort Snelling, the first of whom gave to Father Galtier the other strip of ground for the chapel; Joseph Turpin, a refugee at the fort, who afterwards lived at Mendota; Joseph and his son, Isaac Labissonnierre, who came from Pembina to the site of St. Paul in 1837, and in 1841 helped in building the log chapel of Father Galtier; Pierre Bottineau, who was born in Lord Selkirk's Red river colony and came to Minnesota in 1837; William H. Forbes, who came to Minnesota in 1837, and was employed by the American Fur Company; August L. Larpenteur, who came to St. Paul in 1843 and is still among the living; Louis Robert, who was born in Missouri and settled in St. Paul in 1844; Charles Bazille, who came to St. Paul in 1844, and donated the block of land occupied by the first state capitol.

Great care was taken by the bishop to provide sufficient and suitable priests, who were to minister to the spiritual needs of his flock. At the time of his appointment there were only three of them, two of whom were labouring in Pembina and adjoining missions, and one was dividing his time between St. Paul and Mendota. After his episcopal consecration he asked for volunteers in France, and secured six ecclesiastics, two of whom were priests, and the others were ordained soon after. In 1853-54 Father Ravoux, who was then vicar general of the diocese, made a journey to France, and on his return brought with him seven young ecclesiastics, who all were elevated to the priesthood shortly afterwards and did good service in the growing diocese of St.

Paul. Other recruits arrived from other parts of Europe or also from the eastern section of America. From the very beginning a seminary was maintained in the bishop's house; one or two of the cathedral clergy were detailed for the work of imparting the last instructions and directions to the young seminarians, who, as a rule, were in an advanced stage of preparation. The efforts made by the bishop were crowned with success; the year of his death, 1857, witnessed twenty priests labouring in the diocese of St. Paul. Of the more notable of the early priests may be mentioned the following: Father Lucien Galtier, who, from St. Paul, went to Keokuk and afterwards to Prairie du Chien, where he died in 1866; Father Augustine Ravoux, who reached the ripe age of 91 years and died in St. Paul in 1906; Father George Anthony Belcourt, who after having spent a number of years in the missions of the northwest, returned to eastern Canada, and died there in 1875; Father Albert Lacombe, who in 1849 arrived in Pembina and is still in active service in the diocese of St. Albert, western Canada; the Reverends Francis de Vivaldi, Dennis Ledon, John Fayole, Edward Legendre, ———— Rochette and Marcellin Peyragrosse, who all came with Bishop Cretin; Fathers George Keller, Valentine Sommereisen, Francis Hirth, Anatole Oster, Claude Robert, Louis Caillet, and Felix Tissot, who all came with Father Ravoux in 1854; Father Francis Pirec, who laboured chiefly among the Indians of northern Minnesota within the years 1852-73, and was instrumental in bringing a large number of German Catholic settlers to Stearns county; Father Daniel J. Fisher, who came to St. Paul from New York as a seminarian in 1852, and laboured for several years in the diocese, but returned to the east, where he died; Father Thomas Murray, who for some time was stationed with the bishop at the cathedral; Father John McMahon, who was stationed at Hastings; Father Michael Wuerzfeld, who in 1854 was instrumental in organizing the first congregation of German Catholics, or what is now the Assumption

parish; Fathers Demetrius de Marogna, O. S. B.; Bruno Riss, O. S. B., and Cornelius Wittmann, O. S. B., the first members of the Benedictine community, who came to Minnesota from St. Vincent's, Pennsylvania, in 1856, and settled permanently in Stearns county.

The education of the young, not only the instruction in religion but also in the branches of secular knowledge, was a matter dear to the bishop's heart. Lessons to children in the catechism were given frequently by himself; it seems as if he had made a specialty of that work. He devoted much time to it during his ecclesiastical ministry at Ferney; and he must have acquired a certain reputation in that line, for in 1829 we find him in Paris engaged in preparing a large class of children for first holy communion. He continued in this work when he came to Dubuque, and he did it as bishop in St. Paul. Father Oster in his *Personal Reminiscences of Bishop Cretin* (*Acta et Dicta*, vol. I, pp. 73, ff.) tells us that when he arrived in St. Paul on June 16, 1854, he found the bishop in the church teaching catechism as was his wont. Regular schools for boys and girls were opened with all speed whenever and wherever it was possible, and placed under the direction of priests or religious communities. Within the very first year of the bishop's arrival a school was organized in the cathedral building and conducted by the Reverends Edward Legendre and Marcellin Peyragrosse; later on the Reverend Daniel J. Fisher was commissioned to teach the children, and Father Ravoux became the superintendent. In 1855 four brothers of the Society of the Holy Family arrived in St. Paul and took charge of the school for boys; the intention was that they should also establish a novitiate here, secure recruits for their order, and thus provide for future needs in the schools that were to come. In the mission of Pembina there was a large school attended by numerous children, which was under the direction of the Sisters of the Propagation of the Faith. Among the Winnebagoes, settled first



at Long Prairie and then at Blue Earth, who were in charge of Canon de Vivaldi, there was a school for Indian children under the direction of sisters. The Sisters of St. Joseph of Carondelet arrived in St. Paul in 1852 and soon opened schools for both the elementary and higher education of girls in St. Paul and St. Anthony Falls. The Benedictine Fathers of St. Vincent, Pennsylvania, came to the diocese at the invitation of Bishop Cretin in 1856, and soon opened a school of higher learning for boys near St. Cloud, Stearns county, which has grown to large proportions and bears now the name of St. John's University.

Christianity has a great mission to fulfill in this world apart from the preparation of its votaries for everlasting happiness in the future life; it is to teach them to dispense charity, to work for the solace and relief of human miseries and afflictions, and to uplift their fellow-men if they have fallen into degradation. Bishop Cretin did not neglect this important feature of religious work; and many noble efforts were put forth by him in behalf of those afflicted by human sufferings and ills. The Sisters of St. Joseph erected, soon after their coming to the city, a large and commodious hospital, the St. Joseph's Hospital, for the accommodation and care of many patients. Gifts of charity for the poor and needy were collected and distributed through the St. Vincent de Paul Society or other similar organizations. The Catholic Almanac of 1856 has the following note on this subject: "Most of the members of the Society of the Living Rosary, and of the Archconfraternity of the Sacred Heart of Mary, have formed a charitable confraternity for the relief of the poor and of the sick." The evils of intemperance in drink were well known to Bishop Cretin; and hence by word and deed he did all he could to impress upon his people the necessity of leading a temperate life and refrain as far as possible from drinking intoxicating beverages. While in the diocese of Dubuque he seconded in all earnestness the efforts of Bishop Loras, who established total ab-

stinence societies among his Catholic subjects. He became a total abstainer himself; and so convinced was he of the usefulness and necessity of such practice, that in a letter written to his sister from Dubuque, February 21, 1841, he used the following words: "Intemperance is rapidly disappearing; saloons are being closed and beginning to disappear altogether. Oh! if this would likewise be done in France. . . . Temperance societies grow and flourish in this country; a vow is taken never to drink a single drop of intoxicating liquor; as a rule this vow is faithfully kept; and the members of these societies enjoy good health. I have not tasted wine for more than eight months; and still I am in perfect health. . . . It is a great mistake to consider wine as absolutely necessary. Vineyards might just as well be abandoned; in ten years their product will have very little value." The enthusiasm expressed in the last words shows how deep was the conviction of Father Cretin of the usefulness of total abstinence and of its ultimate general triumph. It was only consonant with such views, that he gave immediate attention to the subject of temperance after his coming to St. Paul as bishop. On January 11, 1852, he organized the Catholic Temperance Society of St. Paul, which shortly afterwards, on February 16, 1852, took part in a procession marching to the legislature and bearing a petition for the enactment of a law restricting the sale of intoxicants within the Territory of Minnesota.

Bishop Cretin personally was a saint, much given to prayer and mortification; and as a minister of God he was always intent upon promoting the spiritual and temporal welfare of his subjects, visiting for this purpose his scattered flock, sacrificing his personal comforts, and sparing no fatigues and no pains, all in behalf of those entrusted to his care and guidance.

Through the death of Bishop Cretin the see of St. Paul was deprived of its first chief pastor. In a letter written during the month of March, 1857, the Most Reverend Peter Richard Kenrick,

then archbishop of St. Louis, appointed Father Augustine Ravoux of St. Paul administrator of the diocese "*sede vacante.*" Father Ravoux was fully conscious of the responsibilities laid upon his shoulders, and tried to work well for the souls entrusted to his care until a new shepherd should arrive. The chapel used up to that time as a cathedral was becoming too small for the growing congregation; hardly one-third of it, as Father Ravoux tells us in his memoirs, found accommodation in it. And so the administrator hurried the completion of the other building of stone, which became the third cathedral. In spite of the financial difficulties of the time, the building, which measured 173 feet by 70, was so far finished, that on June 13, 1858, services were held in it for the first time. This building, which was demolished in the autumn of the year 1914, has ceded—only a few months ago—its rank to the new majestic cathedral, which rises on the brow of Summit hill. Another object of Father Ravoux's care was to increase the number of priests in the diocese so as to make them correspond more to the number of the Catholic people. He succeeded so well in this that in 1858, the year following upon Bishop Cretin's death, their number had grown to 27. Meanwhile an appointment was made in Rome to the vacant bishopric of St. Paul. Father Anthony Pelamourgues, then stationed at Davenport, Iowa, was the choice of the Holy See; but the humble priest could not be induced to accept the episcopal honour. He made a special journey to Rome, and laid his request, of being relieved of such a burden, before the Holy Father, Pope Pius IX., who acceded to the wishes of the petitioner and withdrew the appointment. Father Pelamourgues returned to his parish in Davenport, where the good people received him amid great rejoicings; and on this account the diocese of St. Paul remained vacant for over two years.

The administration of the diocese by Father Ravoux came to an end in 1859 with the appointment of St. Paul's second bishop in



the person of the Right Reverend Thomas Langdon Grace, O. P. (1859-84). Bishop Grace was born November 16, 1814, at Charleston South Carolina, of a very devout and religious family. While still very young he moved with his parents to Cincinnati; and as he felt within himself a strong inclination for the sacerdotal life he entered the preparatory seminary of that city in 1829. Only a year afterwards, in 1830, he sought and obtained admission to the Dominican Priory of St. Rose, Kentucky, where he took the white habit of St. Dominic, and on June 12, 1831, made his religious profession as a member of the renowned order of the Friars Preachers. As he displayed rather unusual talents and a spirit of remarkable piety, his superiors sent him to Rome in 1837, that he might complete there his studies at the Minerva, the theological school of the Dominicans in the eternal city. On December 21, 1839, he was ordained to the priesthood by His Eminence, Cardinal Patrizi, then the Cardinal Vicar of His Holiness, Pope Gregory XVI. (1831-46). After having spent seven years with the Dominicans in Rome and Perugia he returned to America in 1844, and was at once assigned to missionary duties in Kentucky, where he laboured for about two years. In 1846 he was appointed pastor of the church of St. Peter in Memphis, Tennessee, where he remained until his elevation to the episcopate. While at Memphis he laboured very zealously for the salvation of souls and the progress of religion in that city. He built a new church for his parishioners, the present beautiful church of St. Peter, he established the Academy of St. Agnes under the direction of Dominican Sisters and bought a site for and erected St. Peter's Orphanage entrusted to the care of the Sister of Charity of Nazareth. In other ways he endeared himself to the people of Memphis. During a cholera epidemic, which ravaged the city in 1852, he rendered heroic service, going day and night from house to house bringing consolation to the sick and dying. In 1859 he was appointed bishop of St. Paul by Pope Pius IX.; and thus, to

the great regret of his parishioners and the good people of Memphis generally, he was taken from their midst, and sent to a field of wider usefulness. He was consecrated bishop at St. Louis, July 24, 1859, by the Most Reverend Peter R. Kenrick, then the archbishop of St. Louis; and on July 29 following took possession of his see. A large delegation of Catholics, priests and laymen, from Minnesota, went to St. Louis to meet their new shepherd and escort him to his episcopal city of St. Paul; among them were 100 Catholic Indians. For 25 years he presided over the see of St. Paul and guided its destinies with a strong, still gentle, hand, when on July 31, 1884, he resigned, and laid upon younger shoulders the burden of the episcopal office. He was appointed by Pope Leo XIII. (1878-1903) titular bishop of Menith, and afterwards, September 24, 1889, titular archbishop of Siunia. After his resignation he lived in retirement at the Seminary of St. Thomas until the time of his death, which occurred at St. Joseph's Hospital, St. Paul, February 22, 1897.

The growth in importance of the diocese of St. Paul during the episcopate of Bishop Grace may be gauged from the modifications introduced in the territorial arrangement and in the direction of the diocese. For some time after his accession to the see the area comprised in the diocese remained the same, although the territory of Minnsota had become a state, May 11, 1858, and had reduced its proportions to its present size. On February 12, 1875, a new ecclesiastical jurisdiction was established in northern Minnesota under the name of Vicariate Apostolic of Northern Minnesota, which comprised all the northern part of the state, or what is now in the dioceses of St. Cloud, Duluth and Crookston. On August 12, 1879, another jurisdiction, with the name of Vicariate Apostolic of Dakota, was instituted, which took in all the territory lying to the west of the present state line; and thus the area of the diocese was reduced to the southern part of Minnesota, or what is now included in the archdiocese of St. Paul and

in the diocese of Winona. In 1875 Bishop Grace received a coadjutor in the person of the Reverend John Ireland, then rector of the cathedral of St. Paul.

The Catholic population grew to large proportions during the 25 years of Bishop Grace's rule. When Bishop Cretin died in 1857, there were about 50,000 Catholics in the vast territory covered by the diocese of St. Paul; when Bishop Grace resigned in 1884, the number had reached about 130,000, and this although the territory had been reduced to a great deal less than half of its former size. Racially considered the Catholics, at the time that Bishop Grace came to St. Paul, consisted of Indian and half-breed converts, of French Canadian, Irish and German immigrants; during his episcopate were added to them Catholics from Bohemia and the various Polish countries in Europe. The first parishes or missions for Bohemian Catholics, as indicated by the Catholic Almanac of 1864, were organized in New Prague and St. Scholastica or Heidelberg. Polish Catholics came shortly afterwards, and they were organized into a parish in St. Paul; in 1871 they formed, together with the Bohemian Catholics of the city, the parish of St. Stanislaus. At the time of the bishop's resignation, in 1884, the Bohemian Catholics had distinct parishes or missions in St. Paul, New Prague, Heidelberg, Montgomery and Veseli; the Polish Catholics had parishes in St. Paul, Wilno, Silver Lake, New Posen and Winona. If we take the Catholic Directory of 1885, which gives the figures for the year 1884, the last of Bishop Grace's episcopate, we find that the Catholics of the diocese were organized into parishes or missions in the following cities, towns or settlements arranged according to counties—Ramsey county: The city of St. Paul with 11 parishes, Little Canada, White Bear, Mounds View. Hennepin county: The city of Minneapolis with eight parishes, Dayton, Osseo, Medina, Medicine Lake, Corcoran, Maple Plain, St. Boniface, Cahilltown, Maple



Grove, Richfield, Crystal Lake. Anoka county: Anoka, Centreville, Cedar Creek. Big Stone county: Graceville, Beardsley, Ortonville. Blue Earth county: Mankato with two parishes, Winnebago Agency, Good Thunder, Mapleton, Minnesota Lake, Crystal Lake. Brown county: New Ulm, Sleepy Eye, Springfield, Leavenworth. Carver county: Chaska, Waconia, Benton, Assumption, Watertown, Carver, Chanhassan, Laketown, Norwood. Chippewa county: Montevideo, Grace. Cottonwood county: Mountain Lake, Windom. Dakota county: Hastings with two parishes, Mendota, Byrnesville, New Trier, Rosemount, Invergrove, Bellwood, Fairfield, Farmington, Vermillion with two parishes, Douglas. Dodge county: Claremount, Kasson. Faribault county: Easton, Blue Earth City, Wells. Fillmore county: Chatfield, Fountain, Lanesboro, Preston, Carimonia, Rushford, Spring Valley. Freeborn county: Albert Lea, Newry, Bath, Twin Lake, Alden. Goodhue county: Red Wing, Bell Creek, Belvidere, Pine Island, Cherry Grove, Cannon Falls, Zumbrota. Houston county: Caledonia, Brownsville, Hokah, La Crescent, Jefferson, Freeburg, Houston, Ricefort. Jackson county: Heron Lake, Jackson. Kandiyohi county: Willmar, Kandiyohi. Lac Qui Parle county: Lac Qui Parle. Le Sueur county: Kilkenny, Heidelberg, Marysburg, Le Sueur, Cleveland, Montgomery, St. Henry, St. Thomas, Montgomery township, Waterville, St. John. Lincoln county: Wilno, Lake Benton, Tyler. Lyon county: Minneota, Ghent, Marshall, Tracey. Martin county: Fairmount. McLeod county: Glencoe, Silver Lake, Winsted, Stewart, Bear Creek, Hutchinson, Rocky Run. Meeker county: Litchfield, Forest City, Greenleaf, Darwin, Manannah. Mower county: Austin, Adams, Grand Meadow, Le Roy, Rose Creek. Murray county: Avoca, Iona, Hadley, Fulda, Currie. Nicollet county: St. Peter, West Newton, Cranby, Belgrade, Middle Lake. Nobles county: Adrian, Hersey, Little Rock, Worthington, Lismore, St. Kilian. Olmsted county: Rochester, Pleasant Grove, Eyota, High For-

est: Pipestone county: Edgerton, Pipestone City, Woodstock. Redwood county: Redwood Falls, Lamberton, Walnut Grove, Westline. Renville county: Birch Coolie, Bird Island, Fairfax, Henryville, Emmet, Hector. Rice county: Faribault with three parishes, Shieldsville, Northfield, Hazelwood, Wheatland, Richland, Veseli. Rock county: Luverne. Scott county: Shakopee with two parishes, Belle Plaine with two parishes, Jordan, New Prague, St. Patrick, Newmarket, Marystown, St. Benedict, St. Joseph, Credit River. Sibley county: Gessen Land, Henderson, St. John, Green Isle, Arlington, Winthrop, Gaylord. Steele county: Owatonna, Blooming Prairie, Deerfield, Somerset. Swift county: De Graff, Clontarf, Benson, Appleton, Fairfield, New Posen. Wabasha county: Wabasha, Lake City, West Albany, Highland, Oakwood, Minneiska, Mazeppa, Plainview. Waseca county: Waseca, St. Mary, Iosco, Janesville, Byron, Richland. Washington county: Stillwater with three parishes, Oakdale, Langdon. Watonwan county: Madelia, St. James. Winona county: Winona with three parishes, Rollingstone, Hart, St. Charles, Elba, Lewiston, Philips, Ridgeway, Oak Ridge. Wright county: St. Michael, Delano, Chatham, Waverly, French Lake, Pelican Lake, Maple Lake, Clearwater. Yellow Medicine county: Granite Falls, St. Leo.

In order to provide adequately for the spiritual needs of so many Catholics a large number of priests was required. Bishop Grace spent all his efforts in that direction; and secured either priests already ordained, or else maintained a sufficiently large number of students in various seminaries of America and Europe, such as those of St. John, Collegeville, Minnesota; St. Francis, Wisconsin; Montreal, Canada; Propaganda, Rome; Louvain, Belgium; and St. Sulpice, Paris. His efforts were crowned with success; for whilst he began his episcopal labours with but 27 priests, there were 153 of them in the diocese in the year 1884. Of these 126 were secular or diocesan priests, and 27 were members of

monastic orders or religious congregations. The communities represented in the diocese included Benedictines, Jesuits, Franciscans, Dominicans and Oblates. As the time of the bishop's retirement from active work the Benedictines were in charge of parishes in St. Paul, Minneapolis, Hastings and Stillwater; the Jesuits had charge of a large parish in Mankato; the Franciscans were labouring in the parishes of Jordan and Chaska, and took care of several neighbouring missions; the Dominicans had charge of the parish of the Holy Rosary in the city of Minneapolis; the Oblates took charge of the French parish of St. Louis in the city of St. Paul in 1873, and retained it for several years, but withdrew again from the service in the diocese in 1877. The life of the priests in the days of building up the diocese was one full of hardships and privations; and with a noble spirit of sacrifice did they accomplish their priestly labours. A sublime example of what they had to suffer at times was set by Reverend Father Goiffon, who came to the diocese from France in 1857 and died at Hugo, Minnesota, May 6, 1910. In 1858 he was sent to the mission of Pembina, whence he made occasional journeys to St. Paul. In the autumn of the year 1860, while returning from St. Paul to Pembina he was overtaken by a blizzard on the open prairie, and for five days, November 3-8, he was exposed to terrible sufferings from cold and hunger, until at last he was rescued by a party of travelers who chanced to pass that way. The exposure to the cold however had so affected his limbs, that the right one had to be amputated, and also his left foot. Although on the point of death at that juncture still he recovered, and laboured for many years afterwards in the diocese of St. Paul.

The organizations or institutions for works of charity were maintained, and as needs arose, increased and multiplied. The Society of St. Vincent de Paul had branches or conferences attached to several parishes in St. Paul and Minneapolis as well as to the parishes of the Guardian Angels, Hastings, of St. Michael,



Stillwater, and of the Immaculate Conception, Faribault. Other societies, partly religious or devotional in their character and partly charitable, were found in nearly all the parishes throughout the diocese. At the time of Bishop Cretin there was one hospital in the diocese, the St. Joseph's Hospital in St. Paul; two were added during the episcopate of Bishop Grace: the Mater Misericordiae Hospital of Minneapolis, established in 1882 and conducted by the Sisters of Mercy, and the St. Alexander's Hospital of New Ulm, established in 1884 and conducted by the Handmaids of Our Lord. Orphan asylums were established, one in St. Paul in 1860, entrusted to the Sisters of St. Joseph; one in Shakopee in 1867, entrusted to the Sisters of St. Benedict and transferred to St. Paul in 1878; one in Minneapolis in 1878, entrusted to the Sisters of St. Joseph. An industrial school for girls was opened in St. Paul by the Sisters of the Good Shepherd in 1872, another for boys in 1876 by the Brothers of the Third Order of St. Francis, transferred afterwards to Clontarf. The Sisters of the Good Shepherd, who came to St. Paul in 1868, opened the year after, in 1869, a Protectorate and Reformatory School, for girls. A home for aged poor was opened in St. Paul by the Little Sisters of the Poor in 1883. A word may be said in this connection with regard to the work of temperance or total abstinence, which is not exactly a work of charity but close to it. Total abstinence societies were found in a large number of parishes; the Catholic Directory of 1884 gives the catalogue of them, and that of 1885 says, that such organizations were attached to nearly all the churches throughout the diocese.

The education of the children was amply provided for. Wherever it was at all possible separate Catholic schools were founded and supplied either with lay teachers or with teachers from religious communities. The Catholic Directory of 1885 contains a large list of the parochial schools found throughout the diocese, they were 68 in all. In 1872 the Christian Brothers were invited

and came to St. Paul, where they took charge of the cathedral school for boys. At the death of Bishop Cretin there was only one academy or school of higher learning for girls in the diocese. Several others were added, such as e. g. the Holy Angels Academy in Minneapolis, opened by the Sisters of St. Joseph in 1880; the Visitation Academy in St. Paul, opened by the Sisters of the Visitation in 1873; the Bethlehem Academy in Faribault, opened by the Sisters of St. Dominic in 1865; the Academy of Lake City, opened by the Ursuline Sisters in 1887. The needs for charitable and educational purposes necessitated a larger number of religious women. Only three communities were represented in the diocese at the time of Bishop Cretin, viz., the Sisters of St. Joseph, the Sisters of St. Benedict, and the Sisters of the Propagation of the Faith. In due course other congregations furnished their quota, such as the Sisters of St. Dominic, the Sisters of the Good Shepherd, the Sisters of Notre Dame, the Sisters of the Visitation, the Sisters of Christian Charity, the Sisters of St. Francis, the Ursuline Sisters, the Grey Nuns, the Sisters of Mercy, the Sisters of the Holy Child Jesus, the Little Sisters of the Poor, and the Handmaids of Our Lord. Of all the educational works the one closest to the bishop's heart was the preparation of young candidates to the priesthood. Lack of funds and other circumstances did not permit to open a seminary in St. Paul; but at least a college or a school preparatory to a seminary was maintained for some time. In 1860 collegiate classes were opened in the basement of the present stone cathedral with about 15 students under the direction of Mr. William Markoe, at present living in retirement at White Bear. In 1863 the Reverend Father Anatole Oster was placed over the school, and directed it for several years. Unfortunately lack of sufficient accommodations made it necessary to abandon it in 1865. Among its pupils was the Right Reverend John Shanley, late bishop of Fargo.

Bishop Grace was the faithful and devoted shepherd of souls,

who lived amongst his people and rarely absented himself from their midst. He travelled near and far to the scattered settlements in his diocese, in order to dispense to his subjects the consolations of religion; and in such journeys he disregarded privations and discomforts. The account left by him of a trip made to the Red river valley in the summer of 1861 gives us some idea as to what inconveniences had to be encountered under those circumstances. The bishop went up the Mississippi river as far as Crow Wing, then back as far as St. Cloud, whence a stage coach line took him across the prairie to a point on the Red river, where he boarded a small steamer bound for Pembina. From there he paid a visit to the city of St. Boniface, Manitoba. The care and solicitude of the bishop extended to the lowliest and humblest of his children. In 1862 a large number of Sioux Indians were tried before the courts for having taken part in the uprising and the massacres connected therewith, which put terror into the hearts of the white population of southern and southwestern Minnesota; 38 of them were sentenced to death, and meanwhile were kept in a prison at Mankato. The bishop upon hearing of the lot that befell these poor Indians sent Father Ravoux to them, who succeeded in preparing 33 of the condemned for a happy death; 30 of the converts were baptized, and three received holy communion for the first time. Bishop Grace in his private life was the saintly minister of God, who devoted much time to prayer and the sanctification of his own soul, who gave most of what he had, and what was not spent in works of religion, to works of charity. As the late Bishop Shanley expressed it in the funeral sermon, Bishop Grace was a man, of whom it could be truly said, that the world is better, because he has lived.

To Bishop Grace succeeded his coadjutor, the Right Reverend John Ireland (1884—), under whose energetic and wise government the diocese attained its present flourishing condition. He was born at Burnchurch, county Kilkenny, Ireland, September 11,



1838, and came to St. Paul with his parents in 1852. Bishop Cretin noticing a vocation to the priesthood in him sent him to Meximieux and Hyeres in France, where he made his college and seminary course; he was ordained to the priesthood in St. Paul on December 21, 1861. He served as chaplain to the Fifth Minnesota Regiment during the Civil War, and was afterwards stationed at the cathedral of St. Paul. In 1875 he was appointed titular bishop of Maronea and coadjutor to Bishop Grace, in whose cathedral he received the episcopal consecration, December 21, 1875. Upon the resignation of Bishop Grace he became bishop of St. Paul; and on May 15, 1888, he was raised to the metropolitan dignity as archbishop of St. Paul. With earnest purpose and energetic zeal he endeavoured to build up his diocese, and to serve the church and the country at large as well. He is known at home and abroad as the earnest advocate and apostle of temperance, as a promoter of Catholic education, and as a friend and patron of all that tends to the betterment of humanity.

After his elevation to the archiepiscopal dignity the ecclesiastical province of St. Paul was organized with the suffragan sees of Duluth, St. Cloud, Winona, Jamestown or afterwards Fargo, and Sioux Falls (1889), to which were added afterwards the dioceses of Lead (1902), Crookston and Bismarck (1910), cut off from the dioceses of Sioux Falls, Duluth, and Fargo respectively. The erection of the episcopal see of Winona took away from the jurisdiction of the archdiocese the southern section of the state of Minnesota. In 1910 an auxiliary bishop was appointed in the person of the Right Reverend John J. Lawler, rector of the cathedral of St. Paul, who was made titular bishop of Greater Hermopolis, and received the episcopal consecration on May 19, 1910.

The Catholic population more than doubled its number since the resignation of Bishop Grace, although the territory in the diocese of Winona was taken away. In 1884 the Catholics numbered about 130,000, while at present they reach to about 265,000.

There is a representation of many races amongst them; and thus the catholicity of the church is well typified in the northwest. To those that were here before were added Catholics from Italy, for whom the first distinct parish was organized in St. Paul in 1899; Catholics from southeastern Europe and from the orient, such as Ruthenians, Syrians, Maronites, etc., for whom parishes were established within recent years, as circumstances demanded. Much of the growth in the Catholic population is due to the archbishop's own efforts. From the day of his consecration as bishop he organized a systematic movement for the colonization of different parts of Minnesota with Catholic people from various countries of Europe. Various towns and settlements, such as De Graff and Clontarf in Swift county, Adrian in Nobles county, Avoka and Fulda in Murray county, Graceville in Big Stone county, Minneota and Ghent in Lyon county, owe their origin and prosperity to his untiring labours.

The people are distributed in parishes or missions throughout the two cities of St. Paul and Minneapolis, and the smaller towns in the country districts. The city of St. Paul numbers at present 26 parishes with several to be opened in the near future; that of Minneapolis has 25 and likewise several more in prospect. Throughout the country parishes or missions are found in the cities, towns or settlements, as indicated by the following list arranged according to counties—Anoka county: Anoka, Cedar Creek, Centreville, Rice Lake. Big Stone county: Barry, Beardsley, Graceville, Ortonville. Brown county: Comfrey, Leavenworth, New Ulm with two parishes, Searles, Sleepy Eye, Springfield. Carver county: Assumption, Carver, Chanhassen, Chaska, Cologne, Norwood, Victoria, Waconia, Watertown. Chippewa county: Clara City, Montevideo. Chisago county: Franconia, North Beach, Rush City, Taylor's Falls. Dakota county: Coates, Farmington, Hampton, Hastings with two parishes, Invergrove, Lakeville, Mendota, Miesville, New Trier, Rosemount, Vermillion.

Goodhue county: Belle Creek, Belvidere, Cannon Falls, Cherry Grove, Frontenac, Goodhue, Kenyon, Pine Island, Redwing, Zumbrota. Hennepin county: Corcoran, Dayton, Edina, Excelsior, Hamel, Hopkins, Loretto, Medicine Lake, Medina, Mound, Osseo, Richfield, Rogers, St. Bonifacius, St. Walburga. Kandiyohi county: Atwater, Kandiyohi, Raymond, Willmar. Lac Qui Parle county: Dawson, Madison, Merietta, Nassau, Rosen. Le Sueur county: Cleveland, Elysian, Heidelberg, Kilkenny, Le Sueur, Le Sueur Centre, Lexington, Marysburg, Montgomery, St. Henry, St. John, St. Thomas, Waterville. Lincoln county: Ivanhoe, Lake Benton, Tyler, Wilno. Lyon county: Ghent, Green Valley, Marshall, Minneota, Russel, Taunton, Tracy. McLeod county: Glencoe with two parishes, Hutchinson, Silver Lake with two parishes, Stewart, Winsted. Meeker county: Darwin, Eden Valley, Forest City, Greenleaf, Litchfield, Manannah, Watkins. Nicollet county: Belgrade, Brighton, Middle Lake, Nicollet, St. Peter with two parishes, West Newton. Ramsey county: New Brighton, New Canada, North St. Paul, White Bear Lake. Redwood county: Clements, Franklin, Lamberton, Lucan, Milroy, Redwood Falls, Sanborn, Seaforth, Vesta, Wabasso, Walnut Grove, Wanda. Renville county: Bechyn, Birch Coolie, Bird Island, Buffalo Lake, Fairfax, Hector, Morton, Olivia, Renville. Rice county: Faribault with three parishes, Hazelwood, Lonsdale, New Trebon, Northfield, Richland, Shieldsville, Veseli, Wheatland. Scott county: Belle Plaine with two parishes, Cedar Lake, Credit River, Jordan, Marystown, Newmarket, New Prague, Prior Lake, St. Benedict, St. Joseph, Savage, Shakopee with two parishes. Sibley county: Arlington, Gaylord, Gibbon, Green Isle, Henderson, Jessenland, St. John, Winthrop. Swift county: Appleton, Benson, Clontarf, Danvers, De Graff, Hegbert, Murdock. Washington county: Forest Lake, Hugo, Oakdale, Stillwater with three parishes. Wright county: Albertville, Annandale, Buffalo, Chatham, Clearwater, Delano with two parishes, Maple



Lake, Monticello, St. Michael, Waverly. Yellow Medicine county: Canby, Granite Falls, Hassenville, St. Leo.

With the people grew also the number of priests, of whom there are about 290 of the diocesan clergy, and about 50 of religious orders or congregations. Of the religious communities, that came to the diocese during the episcopate of the present archbishop, that of the Marist Fathers must be mentioned, who in 1886 took charge of the French parish of St. Louis in the city of St. Paul. The preparation of the candidates to the priesthood is imparted in two institutions, which are the pride of the diocese of St. Paul and of its ecclesiastical province. On September 8, 1885, the St. Thomas Seminary opened its gates to students of both the college and seminary courses, with an attendance of 27 in theology and philosophy and of 39 in the classics. St. Thomas continued to house the two departments until in 1894, when it was continued as a college only; and its growth has been so marvelous that during the present year (1914-15) it enrolled over 700 students. The seminary department was transferred, in September, 1894, to new quarters, the St. Paul Seminary, built and endowed by the munificence of St. Paul's great citizen, Mr. James J. Hill. The year of its opening it numbered about 60 students, and during the present year (1914-15) it has on its list no less than 220 seminarians, representing 24 dioceses in the church of the United States and Canada.

The charitable institutions of the diocese were maintained, enlarged, and increased in their efficiency. The same must be said and more of the educational institutions, since a large number of parish schools was opened within recent years, when circumstances seemed to demand imperatively separate schools for Catholic children, and when the people were in a better condition to provide them. The Catholic Directory of 1915 places the number of children attending parochial schools at 22,817. An additional community of religious women, that of the Felician Sisters, is

engaged in this work, in the two Polish parishes of St. Adalbert and St. Casimir in St. Paul. The Sisters of St. Joseph made a new departure in the higher education of women with the opening in 1905 of the College of St. Catherine, which furnishes a complete collegiate education to Catholic young women.

Several events occurred within recent years, which illustrate the growth of the diocese and of the ecclesiastical province of St. Paul. On June 2, 1907, the corner-stone was laid for the new and magnificent cathedral of St. Paul, which has been opened for services, and which when completed will be the finest structure of its kind in the United States, a veritable monument of Christian art. A year afterwards, May 31, 1908, another corner-stone was laid for the new pro-cathedral of Minneapolis, which, if smaller in size is equally magnificent as a church building. On May 19, 1910, the chapel of the St. Paul Seminary witnessed a scene, extremely rare, if not unique, in the annals of ecclesiastical history. Six bishops received on that day their consecration, and all six were destined for service in the one ecclesiastical province of St. Paul. They were the Right Reverend James O'Reilly, bishop of Fargo; the Right Reverend John J. Lawler, auxiliary bishop of St. Paul; the Right Reverend Patrick R. Heffron, bishop of Winona; the Right Reverend Vincent Wehrle, bishop of Bismarck; the Right Reverend Timothy Corbett, bishop of Crookston; and the Right Reverend Joseph F. Busch, bishop of Lead.

The present condition of the diocese of St. Paul may best be gauged from the statistics contained in the Catholic Directory of the year 1915, given in the following: Archbishop 1, Bishop 1, Diocesan Priests 281, Priests of Religious Orders 50, total 331; Churches with resident Priests 200, Missions with Churches 66, total Churches 266; Missions without Churches 8, Chapels 25, Theological Seminary 1, Students 218, College (boys) 1, Students 725, Commercial Schools, Christian Brothers 2, Pupils 675, Parishes with Parochial Schools 95, Pupils 22,817, Boarding Schools

and Academies for Girls 9, Pupils 2,291, total number of pupils in Catholic Institutions of Learning (Schools in Orphan Asylums included) 27,560; total number of Sisters 1,020, Novices and Postulants 128, Orphan Asylums 3, Orphans 447, Hospitals 3, Patients during the year 1913-5, 925, Homes for the Aged Poor 3, Inmates 352, House of the Good Shepherd 1, Inmates 210, Catholic Population about 265,000.



## Episcopal Lineage in Western America.

**T**HE following items of episcopal lineage are of interest to many bishops and priests in the middle Western states of America :

September 24th, A. D. 1815, in Rome, Cardinal Joseph Doria consecrated Right Reverend Louis William Dubourg, Bishop of New Orleans.

March 25th, A. D. 1824, in New Orleans, Bishop Dubourg consecrated Right Reverend Joseph Rosati, as first Coadjutor to the Bishop of New Orleans, afterwards Bishop of St. Louis.

November 30th, A. D. 1841, in Philadelphia, Bishop Rosati consecrated Right Reverend Peter Richard Kenrick, Coadjutor to the Bishop of St. Louis, afterwards Bishop and Archbishop of St. Louis.

The bishops were numerous in the Western states who, one time or another were consecrated by Archbishop Kenrick of St. Louis. We note, particularly, the lineage deriving through him, inasmuch as it concerns the Diocese of St. Paul.

July 24th, A. D. 1859, in St. Louis, Archbishop Kenrick consecrated Right Reverend Thomas L. Grace, Bishop of St. Paul.

December 19th, A. D. 1875, Bishop Grace consecrated Right Reverend John Ireland, Coadjutor to the Bishop of St. Paul, afterwards Bishop and Archbishop of St. Paul.

Later, at different intervals, Archbishop Ireland consecrated Right Reverend James McGolrick, Bishop of Duluth ; Right Reverend Joseph Cotter, Bishop of Winona ; Right Reverend John Shanley, Bishop of Fargo ; Right Reverend James Trobec, Bishop of St. Cloud ; Right Reverend Alexander Christie, Bishop of Vancouver, afterwards Archbishop of Oregon City ; Right Reverend

John S. Stariha, Bishop of Lead; Right Reverend John J. Keane, Bishop of Cheyenne, afterwards Archbishop of Dubuque; Right Reverend Patrick R. Heffron, Bishop of Winona; Right Reverend James O'Reilly, Bishop of Fargo; Right Reverend Timothy Corbett, Bishop of Crookston; Right Reverend Joseph F. Busch, Bishop of Lead, afterwards Bishop of St. Cloud; Right Reverend Vincent Wehrle, Bishop of Bismarck; Right Reverend John J. Lawler, Auxiliary Bishop of St. Paul.

In this manner several bishops in the Western states, and the many priests ordained by them, trace back their episcopal and sacerdotal orders to Cardinal Joseph Doria, of Rome, under the date of September 24th, A. D. 1815.

Another line of spiritual lineage to which are linked many bishops and priests in the United States, is that of the See of Baltimore, whose first bishop, Right Reverend John Carroll, was consecrated, August 15, 1790, in Lulworth Castle, England, by the Vicar Apostolic, Charles Walmesley.

Other bishops of the United States received episcopal consecration, some in Europe and some in America, through other lineages. The two principal lineages, however, are those we have indicated—the Roman, through Cardinal Joseph Doria, and the English, through the Vicar Apostolic, Charles Walmesley.





CHRONICLE  
OF  
CURRENT EVENTS.

Note: A summary of events interesting to Catholics in the Northwest, which have occurred since the preceding issue of the Acts et Dicta.

## Pope Benedict XV.

### CARDINAL DELLA CHIESA SUCCEEDS POPE PIUS X.

His Eminence Cardinal Giacomo Della Chiesa, Archbishop of Bologna, was elected to the Supreme Pontificate on September 3, 1914, in succession to the late Pope Pius X. The new Pope took the name of Benedict XV. The members of the sacred College of Cardinals entered the Conclave on Monday evening, August 31, and the election took place the following Thursday morning.

His Holiness Pope Benedict XV was born at Genoa on November 21, 1854, and was ordained a priest on December 21, 1878. Through exceptional ability and brilliant talents the young ecclesiastic attracted the attention of the late Cardinal Rampolla, who on his appointment as Papal Nuncio to Spain, took Della Chiesa with him as secretary. When Cardinal Rampolla became Secretary of State to Pope Leo XIII in 1887, Della Chiesa was given a position in his office and later on became Under Secretary, a position which he occupied at the time when Leo XIII died. On the accession of Pope Pius X to the throne of St. Peter, Della Chiesa retained for a time his position under the new Secretary of State, His Eminence Cardinal Merry del Val. In 1907 he was appointed Archbishop of Bologna. He was created and proclaimed Cardinal by Pope Pius X at the consistory held in May, 1914.

## FINAL SERVICES IN THE OLD CATHEDRAL OF ST. PAUL.

The last page in the annals of the venerable edifice on the corner of Sixth and St. Peter streets, which for the past fifty-six years served as the Cathedral of St. Paul, was written on Monday morning, August 31, 1914. The final scene in its religious history was witnessed when the Most Reverend Archbishop pontificated at the Solemn High Mass of Requiem—the last sacrificial rite within its hallowed walls.

The religious ceremonies which marked the passing away of the old Cathedral as a house of worship were impressive and inspiring. They were attended by the remnant of the pioneers of early days who saw its foundation laid in 1856, by a larger number of the generation succeeding them, who saw the Cathedral parish grow from a handful of Catholics to its present generous proportions, as well as by the members of the present congregation to whom it speaks of the zeal and self-sacrificing generosity of their forefathers in the faith.

Seldom in its history have aisle and nave and every available bit of space within the old Cathedral been thronged as on that Sunday morning when the first of the special services planned to mark the close of its historic career took place at eleven o'clock. In the front seats space was reserved for the pioneer settlers of all creeds and nationalities who witnessed the laying of the cornerstone on July 27, 1856. About two-thirds of the one hundred and fifty whose names and addresses had been secured through the efforts of Mr. William O'Gorman, one of their number, were present in response to the invitations sent them. Surrounding them on all sides in aisles, side-sanctuary, and gallery, were men and women of more recent days who came to participate in an event of more than passing interest, not only to the members of



the Cathedral parish, but to the Catholic people and, indeed, to the whole population of St. Paul.

Many prelates had assembled to do honor to the occasion—among them the Most Reverend James J. Keane, Archbishop of Dubuque; the Right Reverend Thomas O’Gorman, Bishop of Sioux Falls; Right Reverend James McGolrick, Bishop of Duluth, and the Right Reverend James Trobec, Administrator of the Diocese of St. Cloud—all of whom, together with the Most Reverend Archbishop and the Right Reverend Bishop Lawler, were present in the sanctuary during the Solemn Pontifical Mass celebrated by Bishop O’Gorman of Sioux Falls. The following priests took part in the ceremony: archpriest, Rev. James Donahoe; deacon, Rev. W. A. Daly; subdeacon, Rev. L. P. Gleason, all of the Cathedral parish; master of ceremonies, Rev. A. Ziskovsky, of St. Paul Seminary. The Most Reverend Archbishop was attended at the throne by the Rev. W. W. Finley and the Rev. T. A. Welch. The sermon was preached by the Most Reverend Archbishop. The Cathedral choir had charge of the singing.

In the evening the Right Reverend Bishop McGolrick of Duluth officiated at Pontifical Vespers, assisted by the Rev. J. M. Reardon as archpriest, Rev. W. A. Daly as deacon, Rev. T. F. Keane as subdeacon, and the Rev. A. Ziskovsky as master of ceremonies. The Most Reverend Archbishop, assisted by Father Finley and Father Welch, occupied the throne, and the Most Reverend Archbishop Keane and the Right Reverend Bishop Lawler were present in the sanctuary. The sermon was preached by Bishop Lawler, who has been pastor of the Cathedral for eighteen years. The services were brought to a close with Solemn Benediction of the Most Blessed Sacrament. The seating capacity of the sacred edifice was overtaxed to accommodate the congregation present on this occasion.

On Monday morning at 10 o’clock the last Mass in the old Cathedral was celebrated by the Most Reverend Archbishop Ire-

land. It was a Solemn Requiem for the happy repose of the souls of all who, at any time during the past fifty-six years, worshipped in the old Cathedral. The Most Reverend Archbishop was assisted by the following officers of the Mass: archpriest, Rev. A. Ogulin; deacon, Rev. W. A. Daly; subdeacon, Rev. L. P. Gleason; deacons of honor, Rev. T. A. Welch and Rev. W. Busch; master of ceremonies, Rev. A. Ziskovsky. The following prelates were present during the service: Most Reverend Archbishop Keane, Bishop O'Gorman, Bishop McGolrick and Bishop Lawler. The sermon was preached by the Most Reverend Archbishop Ireland. In the afternoon the Blessed Sacrament was removed from the old Cathedral and later on it was stripped of the altars, organ, and furnishings and turned over to the wreckers who, during the week, began the work of demolition to make room for a new business structure.

On Monday the Right Reverend Bishop Lawler and the priests of the Cathedral parish moved to their new homes on Selby and Dayton avenues in the rear of the new Cathedral. Soon after their departure the old Cathedral residence yielded to the onward march of progress and in a few days nothing remained to indicate to the passerby the location of the old Cathedral save a void in the heart of the city.

#### SERMON PREACHED BY ARCHBISHOP IRELAND.

Beloved Cathedral, thy days are numbered: die thou must. Plead not thy long and precious service in cause most holy: plead not the love which tens of thousands vowed to thee, as year after year beneath thy roof they won to themselves the favors and graces of Heaven: plead not the streaming tears that bedew the cheeks of the throngs now come together to chant thy parting dirge. It is all in vain. The hammer of the demolisher is lifted: tomorrow it will strike the fatal blow: tomorrow thou shalt cease

to live. We are assembled to speak the saddening word, farewell.

Lovers of the old Cathedral, honor it—honor it by filling to the brim your souls with the rich and rare memories that spring from every stone in its walls, from every board of its floors, from the thresholds of its doorways and the altars of its sanctuaries. The poet of humanity bids us “find tongues in trees, books in running brooks, sermons in stones.” Assuredly, mystic tongues there are, and books, and sermons, in the old Cathedral of St. Paul. Together, we shall hearken to the music of their echoings, and sink deeply into our souls the sweet and valuable lessons they impart, to be often in future years remembered and acted upon. It is the tribute the Cathedral merits: it is the tribute we shall render unto it.

#### **The Old Cathedral—And Its Predecessors.**

Fifty-eight years is the age of the old Cathedral. We date its birth from the day of the laying in place of the cornerstone. I read its baptismal certificate—a copy of the original document deposited within the cornerstone: “In the year of our Lord 1856; during the reign of Pius IX, Pope; in the presence of the Right Reverend Joseph Cretin, first Bishop of the Diocese of St. Paul, Minnesota, in the United States of America; the Right Reverend John Timon, Bishop of Buffalo, being the officiating prelate; Franklin Pierce being the President of the United States, and Willis A. Gorman the Governor of the Territory of Minnesota; on the eleventh Sunday after Pentecost, the twenty-seventh day of July, at the close of the Solemn Mass, about mid-day, the cornerstone of the Cathedral of St. Paul was put in place, with due ceremonial according to the Roman Ritual, under the invocation of the Blessed Paul the Apostle.”

The twenty-seventh day of July, in the year of our Lord 1856! Few they are, present within the Cathedral, on this thirtieth day of August, in the year of our Lord, 1914, privileged to have wit-



nessed the scene of fifty-eight years ago. Death has swept the multitude from the land of the living. Cretin and Timon are gone: Ravoux, Keller, Caillet and Oster are gone: the multitude of devoted spectators are gone. The few alone survive. Those few I salute with respect and fondness. Their right is undisputed to honored seats as we ring out the closing hour of the dear old Cathedral. And piously and lovingly I salute those that are gone, whose spirits are now descending from the skies to be with us on this meaningful occasion, led hither, I am confident, by the two heroes to whose zeal the Cathedral in very especial manner owes its creation, whose hearts were wont, as those of none others, to go out to it in love, in sacrifice—Cretin and Ravoux.

The Cathedral that we honor today is not the first Cathedral of St. Paul. This included, three there were—each one intertwining to itself memorable associations, each one epochal in the annals of city and of diocese.

On November the first, 1841, Father Lucian Galtier dedicated the chapel, from which the city of today has its name. It was built of roughly-hewn trunks of tamarack trees: it was eighteen feet in length and sixteen in breadth: two small windows brought light to its nave and sanctuary: the cost, outside the free labor of the workmen, totalled the sum of seventy-eight dollars. In size and poverty it was the fitting symbol of the village that clustered around it. In the year 1847, the village growing, the chapel grew in length, though scarcely in comeliness; and as then fashioned, it became the first Cathedral of St. Paul, July the second, 1851, when Joseph Cretin read from its alter-step the apostolic letters, appointing him first Bishop of St. Paul.

The village meanwhile increased in population. A new Cathedral was built. This was the edifice constructed of brick, situated on Wabasha and Sixth Streets—so shaped as to house church, school-rooms and residence of bishop and priests. It was

the wonder and the delight of the village as it rose into its three-fold staging, though here and there, we have been told, mutterings were heard that it was too remote from the center of population. It was begun soon after the arrival of Bishop Cretin. Though yet unfurnished and unplastered, it opened its doors to public worship in the winter of the year 1851. The cost was in the neighborhood of seven thousand dollars, paid for with money the Bishop had obtained from his paternal estate in France.

And still St. Paul was growing in population: and, also, in consciousness of its future importance. Immigration was moving in rising waves towards the rich woodlands and prairies of Minnesota. A prosperous future seemed secured to city and to Territory. A new Cathedral, this time a great Cathedral, that should long adorn the future, was thought to be the pressing need of religion in St. Paul. This, the dear old Cathedral, to which we are now bidding farewell.

Plans were drawn and work begun upon the foundation in the year 1854. The plans indicated an edifice, marked by stateliness of proportions and beauteousness of form—different from what later the Cathedral was ordered to be. Buttresses there were to strengthen and variate the lateral walls: a towering steeple was to dominate its front. A newspaper of the time describes the plans: "The basement of the new Cathedral is one hundred and seventy-five feet long by seventy-five feet wide. When the steeple is added, it will make the whole length of the building two hundred feet. The steeple is to be two hundred and fifty feet high (this, we may believe, a bit of a journalistic imagination), all built and finished of solid stone from foundation to spire." The largest it was to be, and the most imposing temple of religion, to be seen anywhere westward of Chicago.

In 1856 excavation and foundation were sufficiently advanced to permit the laying in place of the cornerstone. Sunday, July the twenty-seventh, was the chosen day. The ceremony was as

solemn as conditions in St. Paul could have allowed. A bishop had been called from the distant shores of Lak Erie, John Timon, of Buffalo, to bless the stone and preach the sermon. Bishop Cretin was radiant with joy: his dream of great things to be done in his diocese was taking visible form. The Catholics and other citizens of St. Paul were out in full numbers, spread far and wide across the open plain, surrounding Sixth and St. Peter Streets, the site of the new church. The priests of the whole diocese had been gathered in spiritual retreat the preceding week: they took part in the ceremony—a surpliced group of twelve: so many priests never before had been assembled in St. Paul. The sermon was, the hearers declared, a marvel of eloquence. To this day the peroration is remembered: “Not easy the task to build such a glorious church in a young and sparsely settled diocese. But a long pull, a steady pull, a pull all together, boys, and the work is done.” The day closed in gladsome hopes that the work would be done, quickly and well.

For a while all went happily with the new—today the old—Cathedral. I quote again from a September number of a newspaper of the time: “The foundation of the new edifice now being erected in the rear of the present Catholic Church has been laid and the walls have risen several feet. The walls are very thick and substantial, and will not be likely to settle as they stand on the solid rock. We were not aware that this building was to be so extensive. There is a lime-kiln and a brick-kiln on the premises, while the huge piles of stone which encumber the ground in every direction, many of them of great size, have been quarried from the foundation site.” But, alas! the unexpected was to happen: the Cathedral fell amid shoals and breakers.

Bishop Cretin was failing in health. He died, February the twenty-second, 1857. Soon afterwards, in the same year, the historic boom in real estate, upon which St. Paul and Minnesota had heretofore been feasting, palsied and broke. The financial



panic of 1857 was upon the land: St. Paul was poverty-stricken.

Father Ravoux was the administrator of the diocese. What was he to do? A Cathedral must be built. The brick edifice was altogether too small to admit the crowds to hear mass. But whence was the money to come? With stern pencil Father Ravoux eliminated from the plans left by Bishop Cretin all else but four walls and a roof: buttresses, steeple, ornaments of all kinds, quickly disappeared—the Cathedral was to be solid, spacious, but by all manner of means cheap—a courageous and most wise resolution. Then, with an appeal to the people to bring forward the mite the panic had spared, and a pressing call for help sent to the Society of the Propagation of the Faith in France, he ordered to the work masons and carpenters, confiding for the rest, as he often afterward said, in the mercy and goodness of Almighty God. Deep, indeed, the debt of the old Cathedral to Augustine Ravoux. What followed, I will tell in his own words.

“On the fourteenth of June (1857) was begun the work, which did not cease until the Cathedral was under roof: and on the thirteenth of June, 1858, though unfinished and not even plastered, it was opened for divine service. The collections on that day amounted to \$428.00. The same summer the basement of the Cathedral was plastered, and it was used for divine service all the winter. Though very spacious it was sometimes crowded. On Christmas there was no less than two thousand persons present at Mass, and about five hundred persons presented themselves at the holy table for communion on that day. It was to me and to all a great consolation to have for the celebration of our sacred mysteries a place spacious enough to contain the whole congregation.”

#### **Cost of the Cathedral.**

It is of interest to know what the Cathedral did cost, and whence the money did come. I abbreviate the statements of Father Ravoux.

The total cost, to January 1st, 1860, was \$33,647.94. The total receipts, to the same date, were \$29,095.79—allowing an indebtedness of \$4,552.15. The receipts were the following—collections in St. Paul, \$10,108.20; donations from the Society of the Propagation of the Faith in France, together with some surplus from pew-rents, remaining after the ordinary parish expenses had been defrayed, \$18,987.59.

The smallness of receipts from collections in St. Paul is explained by the slender means then at the disposal of Catholics. A tribute of thanks is due and now is gratefully given, to the Society of the Propagation of the Faith in France.

Later, the wings, since a marked feature of the Cathedral, were built by Bishop Grace, partly with the view of strengthening the main walls and break somewhat the monotony of their length, partly with the view of adding to the interior further space in the form of lateral chapels. This latter project, however, was not put into execution.

### **The Cathedral, a Landmark Through Many Years.**

July the twenty-seventh, 1856! What changes since then in city, state and diocese! In 1856, the population of St. Paul exceeded but little the five thousand: two years previously it had put off its childhood robing and dared call itself a city. Minneapolis was as yet the mere "Town;" Minnesota was a "Territory," and though it reached to the Missouri river and its census-takers were unsparing in statements of figures, it was said to hold within its borders not more than 75,000 souls. The Diocese of St. Paul, covering the whole area of the Territory of Minnesota had its one bishop, its twelve priests, its Catholic population of twenty thousand. Today, as the Cathedral closes its doors for now and aye, St. Paul has its 270,000 souls, with 350,000 in near-by Minneapolis, and the State of Minnesota, though shorn of much of its primitive area, has its 2,250,000. What in 1856 was the Diocese of St. Paul has today its eight bishops, its nine hundred priests,

its six hundred thousand Catholics. Of all this wondrous growth, the Cathedral was the watchful witness. All else around it changed: alone the Cathedral stood unmoved and unchanged. As passers-by took notice of its storm-beaten stones, forcibly they remembered the men and the things of a long past, of which it was the enduring token. Now the Cathedral goes, and with it the vivid vision of the past—the pioneer days, so instinct with poetry and heroism, the pioneer men and women, whose struggles with rude nature, whose courage and prophetic vision made of them a race apart, whose deeds deserve golden emblazoning, to challenge from present and future generations reverence and imitation.

The Cathedral was more than a landmark of the marvellous progress that has blessed St. Paul and Minnesota: it was a potent factor in the making of this progress. It was the Cathedral—the seat of episcopal authority, the fount and home of all that bishops and priests and Catholics of Minnesota were able to do for the Church of which they were the sons and guardians, of all that the Church was able to do in the upbuilding of the material and the spiritual welfare of the whole city, the whole state. From the Cathedral, from the adjoining episcopal residence, properly a part of the Cathedral, again and again fervent appeals went forth urging immigration to Minnesota's fertile fields and health-giving air. Bishop Cretin in his time was a notable apostle of colonization, as after him was each of his successors. In the Cathedral priests were ordained and bishops consecrated, who preceded or followed the immigrants in their searchings for homes, and by word and example taught them the patient and hopeful courage required of the inhabitants of the wilderness. Seldom, if at all, was there a work undertaken by the citizenship of St. Paul, or of Minnesota, for the betterment of City or State, on behalf of which a strong voice was not heard from the Cathedral of St. Paul. And, then, St. Paul and Minnesota were not to be without this



other better and higher life, the moral and spiritual. To this every church proffered its efficiency and good will. None, however, so much so as the Cathedral, because there the official authority resided to evolve into loyal act, mandate and exhortation.

Old Cathedral, the whole city, on thy departing day, the whole state, salute thee with warm and grateful love.

### **Pioneer Clergy and Laity.**

Dear old Cathedral, we praise thee, we love thee, for the men and women, associated with thee during thy career of fifty-eight years as builders of thy walls, or as worshippers at thy altars.

There was Joseph Cretin, the first bishop of St. Paul—the saint, the apostle consumed with zeal for the Master's glory, the unselfish worker, oblivious ever of self, in all things and at all moments planning and laboring for God and for souls, consigning himself to a premature demise through incessant toil as priest, as bishop. On his tombstone in Calvary we read the Scriptural words: "The zeal of thy house hath eaten me up." The inscription tells the story of his episcopal years. Whatever he loved, whatever he touched with his hand, is holy of his holiness. The Cathedral is the child of his heart: it was begotten of his purpose to honor, as best he could, the Almighty God, and draw to God, as best he could, the faithful people entrusted to his spiritual guidance. Listen—in its dying voice, the Cathedral speaks aloud the name of father and founder, Joseph Cretin.

Listen—It rehearses the names of pioneer priests—Galtier, Ravoux, Peyragrosse, Caillet, Oster. The old French missionaries, who prepared the way to its building, who prayed and preached in the old Cathedral! Hither they had come from distant lands when none others were near to break the bread of life—and, in all things they were noblest exemplars of the Good Shepherd of whom they professed themselves the messengers. Pioneer priests, we remember you, we thank you. And you, particularly, we remember and thank, Augustine Ravoux—for years the Church's

solitary sentinel in St. Paul, the loyal colaborer of the first bishop of the Diocese, the builder of the larger portion of the old Cathedral, so long afterwards the counsellor and guide of its bishops and priests. The old Cathedral were forgetful of itself, were it forgetful of Father Ravoux. It lovingly speaks his name.

Listen again—The pioneer men and women, many your own fathers and mothers, speak. They speak from pew, from altar-rail, from confessional. Dear to them the old Cathedral. Here they knelt to make sturdy profession of their faith, to bend their souls beneath the flow of divine grace. Generations will come and go—superior, they may be, in wealth of wordly goods, in social attainments, in gifts of intelligence. Well for them if with their new estates, their faith is that of the pioneer Catholics of St. Paul, impervious to assaults of error or worldliness, adamant in its power of endurance. Old-time Catholics of St. Paul, receive our heartfelt homage.

#### **Later Generations of Priests and People.**

Others speak to us—the Bishop and the priests who later ministered in the Cathedral, men and women who followed in the wake of the early pioneers. There is Thomas L. Grace, second bishop of St. Paul, so faithfully present on his throne, Sundays and holy-days during twenty-five years of his episcopal service. The thousands still live who knew Bishop Grace. Was he not the good bishop? Mild and sweet-mannered, of piety angelic, of ardor of love for God's Church, of whole-souled willingness to spend himself in the service of his flock, so prudent in counsel, so anxious that others should do as he was doing, yea, better than he himself was permitted to do. Good Bishop Grace—the old Cathedral would visit us with its wrath, if our farewell to itself were not a farewell to you. In fond remembrance of you, your old throne in the old Cathedral will have the place of honor in the sanctuary of the new.

To priests, related at one time or another with the Cathedral, I

need pay no other tribute than the rehearsal of names—so fondly are those names remembered. I recall those who later took place in the ranks of the episcopate. There are the dead—John Shanley, Bishop of Fargo, for many years pastor of the Cathedral Parish, whose name still today is spoken in deep affection, and Joseph B. Cotter, Bishop of Winona, who was a child and a youth in the Cathedral, and received in its sanctuary the episcopal Consecration. There are those present with us this morning—Thomas O’Gorman, one of Bishop Cretin’s cherished pupils, Bishop of Sioux Falls—James J. Keane, Archbishop of Dubuque, for many years a priest in St. Paul, consecrated Bishop in the Cathedral; James McGolrick, Bishop of Duluth, at one time a priest in the Cathedral Parish; and James Trobec, Bishop of St. Cloud, long a priest in St. Paul, both consecrated Bishops in the Cathedral, and John J. Lawler with his eighteen years of pastorship while priest or bishop. Other bishops, too, there are, though absent, who remember the Cathedral as the spiritual mother of their priesthood and their episcopate, among them Patrick R. Heffron, today Bishop of Winona, for several years pastor in the Cathedral. Indeed, the Diocese of St. Paul has been one of the most fruitful nurseries of bishops in the Church of America: fourteen of its priests have been called to the episcopate.

Of the people—parishioners of the old Cathedral—from its first day of ministrations to the last—what else can I say, but that they have been a loyal Catholic laity. None other, now living, as verily as I, can pay to them their deserts. From the twenty-first day of December, 1861, to the present day, I have been with them as priest, or as bishop. I have known them well. For ardent faith and heart-deep piety, for ready co-operation with their clergy in works of religion and piety—what better people is there elsewhere to be found? A delight ever it was to preach to them the divine word: so earnest their listening, so prompt their obedience. When was it that confessionals and communion rails were



not thronged with attendants? How generous ever in response to appeals for Christian education, for asylums of the poor and the suffering? The Cathedral of St. Paul—it is not merely the venerable building itself; it is also the asylums, the schoolhouses, the thousands of acts of religion and charity, resulting from its influences, sustained and directed by its Christian munificence. Blessed the temple, parochial or Cathedral, anywhere in the land of America, possessing a flock so faithful, so docile, so constant in every duty as that which the old Cathedral of St. Paul has been privileged to call its own!

### **The Inner Life of the Cathedral.**

The Cathedral had its full share of notable ceremonial days. It was its pride to put forth on occasions of great festivals the regal pomp of the Church, so far as circumstances allowed. On Christmas and on Easter it was always filled to overflowing: sanctuary and choir gallery aimed to do their best: so impressive the ceremonial, that when all was over hundreds lingered to taste yet longer the sweetness of what had been seen and heard. The Cathedral had its ordinations of priests, its consecrations of bishops, its visits of illustrious prelates and priests. Famed preachers honored its pulpit: notable occurrences in Church and in State brought forth memorable solemnities. The record of its observances is that of all notable occurrences, religious and civil, during a half century. Yes, dear old building, simple thou wast in outward attire, austere, unattractive: yet in glorious things seen and heard beneath thy roof, few the Cathedrals in America to which thou needest cede the palm.

During all this time—since mass was first celebrated within its sanctuary, how much was done by the old Cathedral for the uplift of souls to Heaven, for the drawing down of Heaven's graces upon lowly earth! Here, indeed, the Lord has been. "This is no other but the house of God, and the gate of Heaven." Thrice sacred its every nook and corner. Masses upon its altars—the

descent thereon of the Eucharistic Lord—the hundred thousand times—the giving of His body in mystic food the million times—the word of sacramental pardon spoken the million times in yonder confessionals! The multitudes here regenerated beneath the stream of baptismal grace—the multitudes come hither to implore God's benedictions upon their plighted matrimonial troth—the multitudes carried hence for a last smile of the Master on their journey to Calvary—the multitudes of visitors to the tabernacles of the ever-living Christ, one by one, in silent prayer, in rapturous embrace of the divine love. Here, the million times, souls, inebriated with the charms of the skies, rose up, renewed in the youth of their spiritual consecration, to go again into the world's battlefield, there to live as the purified children of Heaven, despite all temptation, in the assured hope of the never-fading crown of God's rewarding hand. How sacred in its touches with the skies, in its gifts of God's precious favors, they may tell—the angels, who peered into hearts here throbbing in prayer and counted the streamings of grace sent in response, the legions of souls now in Heaven, because of the solace and supernal courage, received within the Cathedral. They are telling it this morning, as their voices mingle with ours in bidding farewell to the dear old Cathedral.

#### **The Farewell to the Old Cathedral.**

Beloved brethren, fellow-children of the old Cathedral, the moment is nigh when speak we must the word—farewell. Look well around: for the last time see what so long you have loved to see: call back in memory the years gone by, all that those years do mean to you. Here knelt your fathers and mothers, your sons, daughters and friends—hence they were borne to the cemetery. Here you were baptized, received your first communion, were married. Here, so often, you hear mass and prayed. Here, you listened to the word of God preached from the pulpit. Here, you sought in the Sacrament of Penance the remission of your sins, in

the Sacrament of the Eucharist the food of divine life. Here, you prayed and heard the voice of God bidding you be of good cheer amid trials and suffering, bidding you be strong against temptation and sin: here, so often, in anticipation you tasted the joys of Heaven, and in the depth of your souls sensibly felt the blessed hope of immortality in the bosom of the Almighty God. Truly the Cathedral has been for you "the house of God, the gate of Heaven." Could you but have loved it? Could you but be thrilled with emotion as your lips open to say, farewell?

May I be personal in addressing the old Cathedral? To me it has been so much—much more than to any other of its surviving children. I have been its contemporary along its whole career. I saw with my own eyes the first Cathedral: I saw the second, and there I knelt before its altar, together with Thomas O'Gorman, today the celebrant of the Mass, while the first Bishop of St. Paul, with uplifted hand, blessed, what he was pleased to call, the first fruits of the Seminary of St. Paul. I did not see the laying in place of the cornerstone of the third Cathedral. Together with the Bishop of Sioux Falls, I was in my studies in a distant land. But I was back in St. Paul in 1861—and in thy sanctuary, dear old Cathedral, in the December of that year, I was ordained to the holy priesthood, and there said my first mass. From this pulpit I preached my first sermon. Here I knelt in prayer, a few moments before I went as chaplain in the Civil War. Here for fourteen years I ministered as a priest; here in 1875 I was consecrated a bishop. For so long, dear old Cathedral, thou wast the inspiration of my soul, the central spot of my labors—my own Cathedral. Pardon me if I have not served thee, as thou shouldst have wished: be not surprised if this morning I realize that, as thou art going, so, having grown old with thee, before many new summers have set sunshine over thy grave, I too, must go. To none other could thou be so dear, so meaningful: from none other goes forth, with such deep emotion of heart, the word, farewell.



**Resurgam—I Will Arise.**

But hearken—what says the old Cathedral    Resurgam—I will arise. I do not die: the third Cathedral of St. Paul, no more than the second, or the first, does not die. Into newer life, into fresher and more resplendent beauty I will arise, this time unchanged and unchangeable adown the centuries. On the summit of yonder hill-top the new Cathedral, the fourth, lifts towards the skies its granite walls, its towering dome—symbol of the greatness that since the twenty-seventh of July, 1856, has come to St. Paul, to Minnesota, to the Catholic Church in Minnesota—of the greatness that is yet to come. Salute with me, I bid you, the new Cathedral.

Well may the old Cathedral bid us salute the new. The new is the daughter of the old—the daughter greater than the mother, but still the daughter. The inspiration to build the new sprung from the old. The piety and the generosity, that made the new possible, were fostered in the old, there raised to that high pitch of ardor that the call for the new was imperative, needed to show forth, as the times demand, the full splendors of that Catholic faith which the old had served so long and so loyally.

Resurgam—I will arise. But in its resurrection the old Cathedral makes this prayer, that in going into the new the Catholics of St. Paul take with them the grand and inspiring memories wrapt up in the stones of the old, that within the majesty of the new they guard well in its fullness and vigor the faith, which the old Cathedral cherished so lovingly, and preached so faithfully. It is, too, my prayer—that, in the faith and piety of its children, the new Cathedral be the worthy successor and heir of the old.

**The Farewell Is Said.**

And now, dear old Cathedral—good and faithful servant of the Lord—with throbbing hearts and tear-filled eyes, we roll up the scroll of thy fifty-eight years, and say—Farewell. Farewell!

A RECORD OF IMPORTANT RELIGIOUS FUNCTIONS HELD  
IN THE OLD CATHEDRAL OF ST. PAUL DURING THE  
PAST HALF CENTURY.

The old Cathedral of St. Paul, now abandoned as a house of divine worship, was rich in memories of important events celebrated within its venerable walls. It may not be uninteresting to our readers to recall briefly the most noteworthy of these religious functions.

There is no record of any special celebration at the opening of the old Cathedral for divine worship on June 13, 1858, and it is very probable that the transfer of the congregation from the second Cathedral of St. Paul to the then newly erected stone church, incomplete and unplastered as it was, took place without any unusual ceremony.

The first event of importance was the installation of the second Bishop of St. Paul, the Right Reverend Thomas L. Grace, which took place in the summer of 1859. The first ordination which took place in the old Cathedral was that of the present Archbishop of St. Paul, on December 21, 1861. The Right Reverend Bishop Trobec, Administrator of the Diocese of St. Cloud, was ordained there on September 8, 1865; and the Right Reverend Bishop O'Gorman of Sioux Falls on November 5, of the same year. A number of other priests of the Diocese of St. Paul were also ordained in the old Cathedral.

The following consecrations to the episcopate took place in the old Cathedral: The Right Reverend John Ireland was consecrated Bishop of Maronea and Coadjutor to the Right Reverend Bishop Grace, on December 21, 1875. On December 27, 1889, occurred the triple consecration of the Right Reverend James McGolrick, Bishop of Duluth; the Right Reverend John Shanley, Bishop of Fargo, and the Right Reverend Joseph B. Cotter, Bishop of Winona. The Right Reverend James Trobec was consecrated

Bishop of St. Cloud on September 21, 1897. The Right Reverend Alexander Christie, now Archbishop of Oregon City, Ore., was consecrated Bishop of Victoria, B. C., on June 29, 1898. On October 28, 1902, the Right Reverend James J. Keane, the present Archbishop of Dubuque, was consecrated Bishop of Cheyenne, and on the same day the Right Reverend John N. Stariha, now living in retirement at Laibach, Austria, was consecrated first Bishop of Lead, S. D.

In 1870 a mass meeting was held in the old Cathedral to protest again the spoliation of the Holy See and to express sympathy with His Holiness Pius IX, who had been deprived of the rights of a temporal sovereign. In July, 1875, the old Cathedral witnessed the religious ceremonies that marked the silver jubilee of consecration of the Right Reverend Bishop Grace. A special celebration was held in the old Cathedral on the occasion of the first visit of Cardinal Gibbons of Baltimore to St. Paul, after his elevation to the Sacred College of Cardinals in June, 1886. The funeral obsequies of the Right Reverend Bishop Grace took place in the old Cathedral on February 24, 1897. In September, 1910, His Eminence Cardinal Vincent Vannutelli, Papal Legate to the Eucharistic Congress at Montreal, was welcomed to St. Paul where he celebrated Mass in the old Cathedral on the morning of his arrival in the city.

### CATHEDRALS OF ST. PAUL.

The old Cathedral of St. Paul which was torn down to make room for a new department store is the third Cathedral in the order of time.

The first Cathedral, the one in which the Right Reverend Joseph Cretin, the first Bishop of St. Paul, was installed on July 2, 1851, was the little log chapel erected by the Rev. Lucien Galtier on the bluff overlooking the Mississippi on what was afterwards



known as Bench Street Hill, and dedicated to the service of God on November 1, 1841. At that time Father Galtier resided at Mendota, then called St. Peter, and attended the few scattered families then residing in what is now the city of St. Paul. He built this log chapel for their accommodation and dedicated it to St. Paul, the Apostle of the Gentiles. It was from this primitive house of worship, the first in what is now St. Paul, that the nascent city took its name. In 1843, Father, afterwards Monsignor Ravoux, became pastor of the little chapel and put an addition to it in 1847. It is the enlarged chapel that formed the first Cathedral of St. Paul.

Shortly after his arrival, Bishop Cretin set about the task of building a larger Cathedral and one more suited to the needs of his increasing flock, on Wabasha Street near Sixth, which was opened for divine service before the end of the year 1851. This building was not only used as the Cathedral but also as a residence for the Bishop and his clergy and a school for boys. The Church occupied the second floor. This second Cathedral of St. Paul served the needs of the young Diocese until 1858.

As early as the summer of 1854, the work of excavating for the old stone Cathedral on the corner of Sixth and St. Peter Streets was begun. The cornerstone was laid on July 27, 1856, by the Right Reverend Bishop Timon of Buffalo, N. Y., in presence of Bishop Cretin, the diocesan clergy, and a large number of the early settlers of whom many remain unto the present. On the last day of October, 1856, the walls were up to the water table. The work progressed slowly as Bishop Cretin feared to incur a debt which it would be difficult to pay. Labor and material were high and as a consequence the cost of construction was considerable.

From July, 1854, to February, 1857, the amount of money collected for building purposes did not exceed \$4,000, whereas the cost of the work was about \$7,000. At the time of Bishop Cretin's

death, on February 22, 1857, the building had not been carried beyond the water table. Work was interrupted by the death of the Bishop and delayed by the financial crisis of the year 1857.

After the death of Bishop Cretin, Father Ravoux became Administrator of the Diocese and work on the Cathedral was resumed on June 14, 1857, and did not cease until the building was under roof. The first Mass was said in the Cathedral on June 13, 1858, although the building was unfinished and not plastered. During the summer of 1858, the basement was plastered and used for divine worship during the winter. It was in this Cathedral that the Right Reverend Thomas L. Grace, second Bishop of St. Paul, was installed in 1859. Under his direction the old Cathedral residence was built and made ready for occupancy in the summer of 1861. It is these structures that are now being razed to make room for a business block.

#### OLD CATHEDRAL CORNERSTONE.

The cornerstone of the old Cathedral of St. Paul, which was blessed by Bishop Timon of Buffalo on July 27, 1856, and placed in position in presence of the Right Reverend Bishop Cretin, the priests of the diocese, the pioneer Catholics and residents of the then village of St. Paul, was removed from its place on Friday, October 2. It is seven and one-half feet long, two feet nine inches wide and eight inches thick. On the previous day a stone of equal dimensions which rested directly on it, was uncovered and removed. A copper box twelve inches long, six inches wide and three inches deep, was found embedded in a cavity in the cornerstone about two feet and a half from one end. In the upper stone there was a similar cavity which fitted over a portion of the box that protruded from the cornerstone itself. The box was removed from its place by Jeremiah C. Prendergast of St. Paul, the man who made it, sealed it and placed it in the cornerstone fifty-eight

years ago. In addition to Mr. Prendergast, Mr. William O'Gorman of St. Paul, who also witnessed the laying of the cornerstone, Mr. John P. O'Connor and Mr. F. C. Norlander, the contractor in charge of the wrecking crew, were present when the box was removed. When the upper stone was taken off, the copper box was placed in the cavity which it contained and a photograph was then taken with Mr. Prendergast and Mr. O'Gorman standing behind the stone. The real cornerstone, as we have already stated was removed the following day. These stones were the largest in the building.

Many of those who witnessed the laying of the cornerstone nearly three score years ago thought that it rested on the water-table of the southeastern corner of the old Cathedral and when it was not found in that place it was concluded that the cornerstone was, in reality, what the Church's ritual for the laying of a cornerstone presupposes it to be, the first, the foundation stone of the building. This proved to be the case. The cornerstone was the first stone of the old Cathedral laid on the solid rock foundation. Both stones have been taken to the residence of the Most Reverend Archbishop and later the final disposition will be made of them. It is not improbable that they will be placed either in the sanctuary or in one of the chapels of the new Cathedral.

The copper box removed from the cornerstone was taken to the residence of the Most Reverend Archbishop, where it was opened on Tuesday afternoon, October 6, at three o'clock, in presence of the Most Reverend Archbishop, Bishop Lawler and the following invited guests: Rev. Francis J. Schaefer and Rev. John Seliskar, representing the Catholic Historical Society; Rev. J. M. Reardon of The Catholic Bulletin; Rev. T. A. Welch, Messrs. W. Baumgartner of Der Wanderer, Warren Upham, Secretary of the Minnesota Historical Society, J. C. Prendergast, William O'Gorman, Thomas Howard, A. L. Larpenteur, Thomas Kenaley, J. C.



Devereux, Patrick Keigher, Daniel Kelly, and Michael Mullane, who saw the cornerstone laid; J. C. Horrigan, M. P. Ryan, Judge E. W. Bazille, J. C. Nolan, J. C. Kennedy, W. F. Markoe, F. C. Norlander, J. C. Caulfield, Harry F. O'Connor, John P. O'Connor, C. J. P. Young, Mrs. P. O'Regan, and representatives of the St. Paul Dispatch and St. Paul Daily News.

The box was opened by Mr. Prendergast and handed to the Most Reverend Archbishop, who removed the contents. It was found that water had entered the box and practically ruined the documents which it contained. The writing was erased beyond recognition. In addition to this, the box contained five copper coins: a one-cent piece of the United States of America, one inch in diameter, bearing the date, 1853; two Canadian coins, each one and three-eighth inches in diameter, one dated 1837, the other 1854; a French centime, one-half inch in diameter and dated 1853; one copper coin, one and three-eighth inches in diameter from which all markings have been obliterated except a few letters. The copper box and its contents have been given to the Catholic Historical Society, which has its headquarters at the St. Paul Seminary. The fact that the documents were partially, at least, ruined by water was a great disappointment to all who were present on this occasion.

During the demolition of the old Cathedral a number of other relics were found and have been handed over to the Catholic Historical Society. They are: a mason's sledge hammer in a good state of preservation, taken from the north wall of the building near the northwest corner and about five feet from the footings; a copper cent, of the coinage of 1834, was found in the wall about five feet above the cornerstone; two large copper keys, one of which was found in the debris in the rear of and under the high altar. It is similar to that used to unlock the main entrance of the building. The other was found on the upper side of a basement partition about one-quarter of the distance from the back wall of the church. Evidently, they served as keys for the outer doors and were lost or misplaced in the early days.

## OLD CATHEDRAL OF ST. PAUL.

(James C. Nolan.)

Old Cathedral! With the morrow  
Comes the enginery of doom,  
And the ground whereon thou stand-  
est,  
Shall be swept as by a broom.  
The onrushing flood of progress,  
Whose advance men may not stay,  
In its mighty current grips thee,  
And thus must be borne away.

Master-fashioned lines of beauty,  
Vaulted ceiling, towering dome,  
Were not thine: yet deep thy sharing  
In the hallowed joys of home.  
Here before thine ancient altars,  
Vows that bless the home were said;  
Here baptized to God our children,  
Here the requiem for our dead.

Old Cathedral! In thy precincts,  
Life's ideals were lifted high,  
Due to thee, yon cross, cloud-piercing,  
Points its message to the sky.  
Due to thee that love upbuilt  
Yonder hill-top crowning shrine,  
Fittest sanctuary giving  
That Great Presence long, long thine.

But, today, the proud exulting  
In our noble granite fane  
Needs be tempered—such our weak-  
ness—  
With the touch of human pain.  
Pitiful the smallness of it,  
This scant remnant aged and grey,  
Of the happy throng that gathered  
To acclaim thy natal day.

Old Cathedral! At thy passing,  
Retrospection knocks again;  
Shall not they whose faith upreared  
thee,  
In remembrance live again?  
As the mind reviews the ages,  
What a narrow space appears  
The long span that parts us from  
them,  
These eventful three score years.

Yet the changes;—tent and tepee  
Housed the sturdy pioneer  
Of that restless tide of empire,  
Whose remotest waves broke here.  
Flotsam, jetsam,—strange admixture  
From the nations of the earth;  
Savage stands with cultured savant,  
Minnesota, at thy birth.

All "good gifts." Ah! His protection,  
His high favor or we fail,  
For unless God keep the city,  
Man's best work cannot avail.  
Ever doth the zealous bishop  
Ponder in his heart of hearts  
The divine command to fold them,—  
Fold in one the scattered parts.

Saintly Loras, then, as Patrick,  
As Augustine did of old,  
As Saint Remy, Bonifacius,  
Dared all ills, the sheep to fold.  
His great prototype, whose preaching  
Is the staple of the world,  
Was in truth his daily model,  
When Christ's banner he unfurled.

The Apostle to the Gentiles  
Periled oft on sea, on land,  
Had in Loras a successor  
Worthy the divine command.  
"Teach all nations"—and the perils?  
Dauntless Loras faced them all;  
Do we wonder Father Galtier  
Named the struggling place "St.  
Paul?"

Was he president, this grave Black  
Robe,  
Did he as a prophet see  
That in years which span a lifetime,  
From the womb of destiny,  
Should come forth a noble city,  
Stretching leagues into the west,  
Log-hewn chapel—vast Cathedral  
Seated on the hill's high crest?

Ravoux,—then in life's young man-  
hood—  
Yesterday we saw his face  
Stamped with sainthood, on the altar,  
In the busy market place.  
His long life, the life of thousands  
Of the sons of sunny France;  
Valiant priests of God who recked not  
Time nor place nor circumstance.

Loras, Galtier, Ravoux, Cretin,—  
These the brush-heap clearings made,  
And, O well-beloved city,  
Firmly thy foundations laid.  
Daily as the cabin-chapel  
Wrèathed its smoke toward the sky,  
You, fair city, were committed  
To the care of the Most High.

Jew and Gentile, friend and stranger,  
Think you any were denied?  
For the sons of men—of all men—  
Christ, their Lord and Master, died.  
And the sons of men—of all men—  
Were their friends and helpers there,  
Hebrew was it, or Dissenter,  
Ofttime kept them from despair?

Cretin, Cretin, Bishop Cretin,  
Love would linger on the name;  
From the quiet shades of Ferney,  
With intrepid aides he came.  
Then the seed that Loras planted  
Galtier watered, Ravoux fed,  
Joseph Cretin caused to flourish,  
Far and wide its branches spread.

Space forbids, yet Caillet, Oster,  
Genis, Tissot bore such parts,  
That their names must ever echo  
In the chambers of our hearts.  
Sterling laymen, who shall name  
them?  
I may only say "Bon jour,"  
Vital Guérin, Gervais, Robert,  
Grace and Reardon, Larpenteur.

Mergeth now the past and present;  
Friends and neighbors in this place,  
Stand uncovered as we name him,  
Our beloved Bishop Grace.  
Not for me the further limning  
Of the picture, but instead,  
With you all I pray God's blessing  
On the living and the dead.

If thy walls could speak, Cathedral,  
Re-echoing the half century past;  
Hark! That master voice uplifted  
Like a trenchant trumpet blast;  
Ah! its marvelous unfoldings  
Of the grandeur of God's plan;  
Ah! those sermons; their chief lesson  
God's munificence to man!

Other temples to the Godhead  
Hold their human memories,  
Of anointed, girded soldiers,  
Down through all the centuries.  
When reveille sounds in heaven  
Our high pride-need fear no fall;  
Hippo hath her great Augustine  
Old Cathedral of St. Paul.



## Opening of New Cathedral.

### IMPRESSIVE SCENES MARK THE FIRST SERVICES IN THE NEW CATHEDRAL OF ST. PAUL.

The majestic new Cathedral of St. Paul was opened for divine worship on Palm Sunday morning, March 28, 1915. Shortly after five o'clock in the morning the faithful began to gather from all parts of the city and soon after the doors were thrown open every seat in the vast edifice was occupied. When Mass began at six o'clock the aisles and ambulatories were filled to overflowing. Congregations nearly as large attended the other low Masses celebrated at 7, 8 and 9 o'clock. Fully 5,000 people were present at the late Mass. They not only filled the seats, aisles, ambulatories and chapels, but overflowed into the sanctuary and choir loft. A conservative estimate places the number of people who attended Mass in the Cathedral that Sunday at 18,000.

The first Mass was celebrated at six o'clock by the Most Reverend Archbishop, assisted by two of the Cathedral priests. Fully 2,500 people received Holy Communion at that early hour. During the Mass the Most Reverend Archbishop preached.

At the eight o'clock Mass 3,000 members of the Ancient Order of Hibernians and of the Ladies' Auxiliary of Ramsey County, were present and received Holy Communion in a body. These were the first organizations to enjoy this privilege in the new Cathedral. The members assembled at the Cathedral school auditorium and marched in a body to the Church.

At ten o'clock the Most Reverend Archbishop, assisted by the Cathedral clergy, blessed the palms which were then distributed to the congregation. Solemn Pontifical Mass was celebrated by the Right Reverend Bishop Lawler, assisted by the students of the Seminary and with Rev. A. Ziskovsky as master of ceremonies. The responses of the Mass were sung by the seminarian choir stationed in the sanctuary under the direction of the choirmaster,

Rev. F. Missia. The sermon was preached by the Most Reverend Archbishop.

In the evening every available seat was occupied at the devotion which began at eight o'clock with the recitation of the Rosary by the Rev. W. A. Daly. This was followed by Solemn Benediction of the Blessed Sacrament at which Rev. J. M. Reardon officiated, assisted by Father Finley as deacon, Father Cullinan as subdeacon and Father Daly as master of ceremonies.

During the afternoon the new Cathedral was thronged with people who viewed its every detail and went away impressed with its magnificence and grandeur.

The day itself was ideal. The sun shone from an unclouded sky, the atmosphere was crisp and invigorating and on every hand there was evidence of the departure of winter and the near approach of the springtime. Under such favorable conditions it is no wonder that street car, automobile and carriage were overcrowded with people whose objective point was the new Cathedral of St. Paul on the day of its informal opening.

#### SERMON OF THE MOST REVEREND ARCHBISHOP.

Hail, thou, Cathedral of St. Paul! With joyous acclaim of soul, with hearts aglow of love and gratitude we salute thee.

"This is the day which the Lord hath made: let us be glad and rejoice therein." Long have we waited for its coming, now amid hopes, now amid fears—hopes that at a time not too remote the Cathedral would rise into full stateliness of form and open to our impatient steppings its welcoming portals: fears lest our visions had betrayed us, lest our ambitions had gone beyond the reach of our love and sacrifice. "This is the day which the Lord hath made:" fears are departed shadows: hopes are blissful fruitions. The Cathedral enters on its Heaven-born mission—service to God, service to souls. Hail thou, Cathedral of St. Paul.

Perhaps, we are unjust to the Cathedral. We have allowed it no leisure to put itself into due readiness—to bedeck interior walls with marble robings, to set in place sculptured columns and fretted arches, to grace sanctuary and chapels with the beauty of which they must be radiant, when the last bidding of the artist's pencil will have been obeyed. But seeing it as it is, does it not wrest to itself, friends and benefactors of the Cathedral, your admiration, your praise, your exultation of mind and of heart? A great, a noble edifice it is—this Cathedral of St. Paul, regal in the hill-top chosen as its throne, regal in the sparkling granite of its towering walls, regal in vast proportions and in elegance of architectural lines, regal in the grandeur of its peerless dome. In pride and happiness we salute thee—Cathedral of St. Paul.

And, Catholics of the Diocese of St. Paul, it is your Cathedral. You built it: you paid for it: it is yours. Fondly rest your eyes upon it: caress it with tender touch: it is your home, purchased with the fruits of your toil, of your Christian self-denial.

You built it—you, Catholic men and women of the Diocese of St. Paul. The appeal was made: the thousands, the tens of thousands gave answer. The greater number are poor in worldly store: all are rich in Christian faith, in Christian love: and, thus, the Cathedral was built.

It is your Cathedral, Catholics of the Diocese of St. Paul: or, rather, it was your Cathedral. It now becomes the property of the Living God, His house, His home. As Solomon spoke of the temple of Jerusalem, so we today speak of the Cathedral of St. Paul: "I have built a house to the name of the Lord, the God of Israel." And far more true this is the Cathedral of St. Paul, than it was of the temple of Jerusalem. Upon the temple of Jerusalem there rested the shadow of the Divine Majesty: within the Cathedral of St. Paul there dwells the Living God Himself, in



the Eucharistic Sacrifice and Sacrament of His new covenant with men.

The Cathedral was built by the Catholics of the Diocese of St. Paul as the supreme monument of their Christian faith and their Christian love. Therefore, today it is beautiful, it is noble: therefore tomorrow it will be still more beautiful, still more noble.

Every chapel, every church in every parish of the Diocese is a monument of the Christian faith and the Christian love of those who built it. Necessarily, however, the resources at the disposal of any one parish are limited: at best the monument it builds is only a partial token of the good will of its Catholic people. Therefore, they said, we will, in a united outflow of generosity, build in the Diocese of St. Paul one great temple, that, in expressive manner, will symbolize, as no isolated effort can do, our Christian faith and Christian love, and will preach to the world of men around us the grandeur of that faith, the sublime holiness of that love. This is the history of the Cathedral of St. Paul, the mother church of the Diocese of St. Paul, the common monument of the whole people to God, to Christ, to the Catholic Faith:

The Cathedral, sons and daughters of the Diocese of St. Paul, is our supreme act of faith, our solemn, never-silent Credo.

Credo—I believe. “I believe in God, the Father Almighty—and in Jesus Christ, His only Son, our Lord—I believe—in the Holy Catholic Church.”

“I believe in God—and in Jesus Christ.” God and His Christ are being forgotten: fain would men throw off their yoke and break their bonds asunder. Well, whatever the spread of impiety and unbelief, legions there are, right here in St. Paul, right here in Minnesota, who refuse to bend the knee to Baal. Their witness, the Cathedral of St. Paul, the Cross it exalts high into the air; that all may see and remember whence salvation is given to the world of men.

“I believe—in the Holy Catholic Church.” It is the faith of

the centuries; it is our faith: it will be the faith of the centuries yet unborn. Fain would we symbolize this faith in a monument that the world of men around us must see and understand. Hence the Cathedral of St. Paul, firm in deep-seated foundations as is the Church of Christ itself, strong and defiant of storm in its granite walls, as the Church itself is ever proven to be, whatever the cruel winds battling against it adown the centuries.

Cathedral, thou art the symbol of our faith. Therefore, we have built thee grand and beautiful, to be not altogether unworthy of the mission we entrust to thee. To God, to Christ, to our Catholic faith the Cathedral was to be built. It is built: "This is the day which the Lord hath made: let us be glad and rejoice therein."

On the second day of July, 1851—the first Bishop of St. Paul stood in the sanctuary of the first Cathedral of St. Paul, a hut built of the rude timbers of the neighboring forests—so small that fewer than a hundred people crowded to repletion its audience-room, so large as to give cover to all the Catholics of the nascent city. What a change from July 2nd, 1851, to March 28th, 1915! Later two other Cathedrals successively took the place of the log-built chapel: what a change from the dedication-day of either to the dedication-day of the great edifice that is in 1915 the Cathedral of St. Paul?

How much the Cathedral of today does tell of wonders done in the City of St. Paul, in the State of Minnesota, in the Diocese of St. Paul! O God, from whose throne all good things do descend, we praise Thee, we thank Thee.

Be with us today, in gladness and exultation, pioneers of the Diocese of St. Paul, to see the fruitage of your faith and zeal, to see how high has risen the spiritual edifice whose foundation-stones you laid in patient hopefulness. Be with us, pioneer Bishops and priests, Cretin, Grace, Galtier, Ravoux:—be with us, pioneer Catholic men and women, whose faith built our early

Cathedrals, and opened, amid the years, the pathways leading to the Cathedral of 1915, to the Diocese of 1915.

May the new Cathedral, while surpassing its predecessors in material splendor, be equal to them in richness of spiritual life, in service to God and to souls!

#### DEDICATION OF THE NEW CATHEDRAL.

With the significant and impressive ceremonial prescribed by the ritual, surrounded by distinguished prelates who honored the occasion with their presence, and in presence of a vast throng of people, many of whom were non-Catholics, the Most Reverend Archbishop dedicated the new Cathedral of St. Paul to its sacred purpose on Sunday, the eleventh day of April in this year of our Lord 1915. Promptly at ten o'clock the ceremony began. The Most Reverend Archbishop, preceded by the seminarian choir singing the psalms proper to the occasion, encircled the church, blessing the exterior of the sacred edifice. He then passed through the main entrance and sprinkled the interior with holy water and said the customary prayers after the recitation of the Litany of the Saints by the choir.

After the dedication, Solemn Pontifical Mass was celebrated by the Right Reverend Bishop McGolrick of Duluth. The procession which formed in the temporary sacristy in the rear of the Cathedral, was led by fifty altar boys robed in white or purple cassocks and lace surplices. Immediately after them walked the seminarians, one hundred and fifty strong, and more than a score of priests from the Twin Cities and different parts of the State and of the Northwest. Then came the following prelates: Right Reverend Abbot Peter Engel, O. S. B., of Collegeville; Right Reverend Bishop Busch of St. Cloud; Right Reverend Bishop Lawler of St. Paul; Right Reverend Bishop Corbett of Crookston; Right Reverend Bishop Wehrle of Bismarck; Right Reverend Bishop



O'Reilly of Fargo; Right Reverend Bishop Trobec, formerly of St. Cloud; Right Reverend Bishop O'Gorman of Sioux Falls; Right Reverend Bishop Lenihan of Great Falls; Right Reverend Bishop Scannell of Omaha, and the Most Reverend Archbishop Keane of Dubuque. Then followed the officers of the Mass and the celebrant, Right Reverend Bishop McGolrick of Duluth. At the end of the procession came the Most Reverend Archbishop, wearing the Cappa Magna. As soon as the procession reached the sanctuary the seminarian choir of sixty harmonized voices stationed in the choir loft under the direction of the choirmaster, Father Missia, sang the Processional, "Ecce Sacerdos Magnus." When those who walked in the procession had taken their places in the sanctuary the Solemn Pontifical Mass began with the Rev. A. Ziskovsky of St. Paul Seminary, as master of ceremonies, assisted by Father Daly of the Cathedral staff, and two seminarians, one of whom acted as master of ceremonies for the members of the congregation.

After the Gospel, Right Reverend Bishop O'Gorman of Sioux Falls, ascended the pulpit and read the three letters which had been received from Rome, from His Holiness the Pope, the Cardinal Secretary of State and Cardinal Falconio. During the reading of Pope Benedict's letter every one in the church stood with reverent attention. At the conclusion of the Mass the procession reformed and returned to the sacristy, after which the Archbishops and Bishops were entertained at dinner by the Right Reverend Bishop Lawler.

During the Mass the seating capacity of the Cathedral was taxed to the utmost. It is estimated that, in addition to the three thousand who were accommodated in pews, more than one thousand persons stood in the aisles and ambulatories and filled the space about the sanctuary. It was a splendid gathering, comprising not only the Catholics of the Cathedral parish and city of St. Paul, but many from Minneapolis and the neighboring towns,

as well as a large number of non-Catholics prominent in the civic life of the state and city. All were impressed with the architectural beauty of the new Cathedral and followed the ceremonies with great attention.

In the evening at eight o'clock the Cathedral was again filled with a congregation eager to participate in the concluding service of the dedication day. In the sanctuary were a number of priests and the following prelates: Bishop Lawler, Bishop O'Gorman, Bishop Lenihan, Bishop McGolrick, Archbishop Keane, and the Most Reverend Archbishop of St. Paul. The Right Reverend Bishop Trobec officiated at the Pontifical Vespers, after which the Most Reverend Archbishop Keane of Dubuque, preached a sermon on "The Divine Guest of the Living Temple." The service was brought to a close with Benediction of the Most Blessed Sacrament by the Right Reverend Bishop Trobec.

Thus ended a memorable day in the history of Catholicity in the Diocese of St. Paul—a day to which its Catholic people had looked forward with no small amount of yearning for more than a decade of years, a day which witnessed the realization of the hopes and ambitions that had animated them in their efforts to build a Cathedral worthy of the virile faith which is their inheritance and the material prosperity with which they had been blessed.

#### SERMON PREACHED BY BISHOP O'GORMAN OF SIOUX FALLS.

**"Know you not, that you are the temple of God, and that the Spirit of God dwelleth in you? (I Cod. III 16.)**

On this hill the Cathedral of St. Paul after three migrations, in the episcopate of its third Bishop and first Archbishop, has found a permanent and noble resting place. On this hill of St. Anthony, the only one of surrounding hills and bluffs bearing the name of

a saint, a name linking St. Paul to the first priest in the Northwest, Father Hennepin, who, two hundred and thirty-five years ago, called the falls of the great river a few miles hence in honor of the most amiable Saint of his order, St. Anthony; a name that suggests a fitness and almost a predestination of this site; on this hill of St. Anthony the Cathedral rises in stately grandeur, lifting up to the sky its splendid dome whence the cross of salvation casts a blessing on the busy city below, on the peaceful homes of rich and poor around. What King David could not or would not do, though in his foresight he provided means for the future work, Solomon his son accomplished when he built and dedicated the grand temple of Jerusalem. The first Bishop of St. Paul in his log Cathedral on Bench Street and later in the composite brick building on Wabasha Street, the second Bishop in the stone Cathedral on Sixth Street, might not, could not have dreamt, though in their foresight they provided some means for the future work, might not, could not have dreamt the magnificence of the work reserved to their successor and spiritual son, the first Archbishop of St. Paul. No doubt from heaven above they look down, invisible to our eyes but cherished in our hearts, and share in the glory and joy of this day. To them this morning our first salute and filial gratitude. Blessed hill, predestined spot, bearing so rich and holy a burden, we congratulate thee and hail thee henceforth "Cathedral hill." Peerless Cathedral, product of a great Christian prelate and a great Christian architect, we lovingly salute thee. With thy sculptured facade, thy graceful turrets, thy circling chapels, thy overpowering dome, thou art outside a thing of regal majesty, symbol of an all conquering and eternal faith. Inside, bare though it be today, we shall yet give thee fitting adornment, altars and marbles and storied windows, we shall turn thy large spaces into shrines of beauty, until thou seemest the very gate of heaven, the bride of the Almighty, until men seeing thee shall cry out, "I saw the holy city, the new Jerusalem



coming down out of heaven from God, prepared as a bride adorned for her husband; and I heard a voice say, behold the tabernacle of God with men, and He will dwell with them and they shall be His people and He shall be their God."

\* \* \* \* \*

It is a solemn and significant ceremony that took place this morning before the High Mass. This noble edifice which your faith and generosity have finished exteriorly and will soon finish interiorly, has been drafted this morning into the service of religion by the Archbishop, chief representative of religion among us. With prayer and sacred song and blessing and holy water he has purified it, has set it apart from all other buildings, has redeemed it from all profane uses, has fitted it for the reception of the King of Glory, Christ Jesus, Who now takes possession and will dwell herein really and truly present. "I have sanctified this house which thou hast built to put my name there forever, and my eyes and my heart shall be there always." These words were spoken by God of the temple of Jerusalem, but holier far will this temple be than that which Solomon reared on Mount Moriah. It was but a symbol and forerunner of this, as its sacrifices were but figures and shadows of the great Sacrifice of which this will be the theatre. There God dwelt in a cloud, here He will dwell in person in His sacramental life. This is the grotto of Bethlehem in which Christ is born, the house of Nazareth in which he dwells, the upper room in which He inaugurated His sacramental life, the tomb in which He sleeps. Though the Sacraments, instituted by Him, are administered and various religious functions take place within those walls; though this church is the house of prayer, the laver of regeneration, the court of reconciliation, the mount and bark from which Christ's teachings are delivered; still its first use and chief sacredness lie in the fact that it is the theatre of the Sacrifice of the Cross, the dwelling place of the Sacramental Presence and hence in a real

and true sense the house of God made man. I simply state, I do not undertake to prove what we believe, concerning the real Presence. Let me draw an illustration from this building. See, the whole plan runs toward and centers in the Sanctuary wherein is set the altar and on the altar the tabernacle. Blessed Mary and Joseph in their chapels right and left of the entrance welcome you and lead you up to Jesus in the Sanctuary beneath the dome. To the right and left of Him, like sentinels of their Lord and King, stand in their chapels Saint Peter and Saint Paul, the one with the Cross, the other with the Sword. Back of Him and around Him, in the circling chapels of the apse, is a noble guard of the missionary saints, whose spiritual children are the strength of this land. But He, Christ, on the main altar is the central figure, He is the reason and last word of all, the life and the beauty and the glory of the building. It is His house, He is the host, they are His guests. The very atmosphere quivers with the pulsations of His presence, the light from the windows is tremulous of it, the lofty walls and the fretted ceiling and the vast dome speak of His presence. A feeling of awe and of love seizes us as we tread the tessellated pavement and learn from the twinkling Sanctuary lamp that He is here. This you believe, and this is why you have done this thing, why you have built this Cathedral, because you believe it is the house of God. Surely the faith that moves the mountains may well turn the stones and metals of earth into a monumental homage to the Almighty and behold this building is the homage.

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“Know you not that you are the temple of God and that the spirit of God dwelleth in you.” In these words St. Paul indicates a lesson to be learned from the material temple. St. Peter expresses the same idea, “Be you also as living stones built up, a spiritual house.” The material building is symbolic of the spiritual. The spiritual building is the Church, the assembly of all

the faithful. In the material there dwells a divine Presence, our Lord Himself, which gives the building all its meaning, all its sacredness, all its qualities. Likewise in the spiritual building, the Church of Christ, there is a divine Presence which makes the Church what it is, gives it life, sanctity, beauty and strength. Christ indeed built the Church, the cornerstone Peter, the foundation the Apostles, the living walls all the faithful; He cemented and purified His Church in His most Precious Blood. But it was not, if I may say so, dedicated, it was not perfected, it was not fitted to begin its work, to be an energy in the world, until the Holy Ghost had come down from heaven and taken possession of it on the day of Pentecost. "Stay you, said the Lord to the Apostles, in the city until you be endued with power from on High." I believe in the Holy Ghost, the Holy Catholic Church. There is more than mere juxtaposition, there is a necessary and logical connection between those two articles of the Creed, the one is cause of the other. Let this truth take hold of your minds, and the Church will stand before you a divine creation filled, permeated and quickened by the spirit of God, sustained not by the efforts of man but by the power of God, guided not by human counsels but by the wisdom of the divine dweller, knowing no lapse of time, no flux of change, but eternal like its indweller and like Him unchangeable; in a word the temple of God, from whose dome shines the light of truth on a world of darkness, on whose entablature is written the duty and the right to teach, at whose portals stand the commissioned heralds who cry aloud to the generations as they pass that within are to be found truth, grace and salvation. Christ dwells in no other material temple than the Catholic, the Holy Ghost dwells in no other spiritual temple than the Church of the Apostles.

Why, outside the Catholic Church the divine element has been eliminated, the Holy Ghost has been ostracised and silenced



Christ has promised to His Apostles—not to each and every individual believer but to the Apostles as a collegiate body—a Paraclete, the Third Person of the Blessed Trinity, to abide with them forever, to bring to their minds all things He had taught them; He commanded them to teach all nations and assured them that He should be forever with them through the abiding Paraclete. Look at the group sculptured over the portal of this Cathedral. The twelve only were the receivers of this promise as of the command to teach. They are the foundation, we are the living stones of the walls built upon them, and therefore sharers in the qualities with which they have been endowed, not independently of them, but through them. Listen to St. Paul exposing this doctrine in the Epistle to the Ephesians: “Now, therefore you are no more strangers and foreigners, but you are fellow citizens with the Saints and the domestics of God; built upon the foundation of the Apostles, Jesus Christ Himself being the chief cornerstone, in whom all the building being framed together groweth up into a holy temple in the Lord, in whom you also are built together into an habitation of God in the spirit.”

Well now the right of private judgment, the right of each one to choose, interpret, change his religion is the denial of a divinely commissioned teaching body, the denial of a divine teacher dwelling in that body and through it speaking to the world. Alas, their material temple, no matter how costly and beautiful, is without a divine dweller, no altar, no saints, no loving master and brother, no Christ. Their spiritual temple likewise is empty of a divine dwelling, as cold and cheerless as the material habitation from which the saints have been driven, in which the Sanctuary light has been extinguished and the altar leveled to the ground. That sculptured group of Christ and the Apostles over the main door of this church and the words underneath, “*Euntes docete omnes gentes*” proclaim that we admit a divine teacher and a duly commissioned body of teachers to whom our private judg-

ment is subjected in faith, proclaim that we are built on the foundation of Christ and the Apostles into a living temple wherein dwells a teacher who through them shows to us the way of truth, grace and salvation. This Cathedral is a wonderful book. There are sermons in its stones, inside and outside it tells the chief fundamental truths of Christianity; monumental witness to the word of God, loud as the thunders of Sinai, awakening as the trumpet of the Archangel.

But I have not exhausted the truth I am dealing with. St. Paul goes a step further. The Church, he says, is the body of Christ, of which we are members, Christ the head, the Holy Ghost the soul. In the living man the soul is the source of life. It is the soul that lights up the countenance, flashes through the eye, speaks through the lips. The soul is mistress and queen within her realm. The soul gone, there is no power to hold the body together which then loses all its qualities and dissolves into the primal elements that compose it; death and dissolution are the absence of the soul. Do you wonder now that we claim for the Church Unity, since her soul dominates all antagonistic elements of the body and make it one; that we claim for the Church Holiness, since her soul is the spirit of sanctification; that we claim for the Church Apostolicity, since her soul seized the Apostolic body on Pentecost; that we claim for the Church Infallibility, since her soul speaks through the head, the visible and audible head the Pope representing the invisible head Christ; that we claim for the Church Indefectibility, since her soul is the immutable God dwelling within her until the consummation of time? Hold this truth firmly, and you will understand the Church, her notes, her prerogatives, her wonderful position in history, her persecutions, her trials, her life throughout the ages. Reject or forget this truth, and like the Sphinx she will stare you into hopeless wonder. Aye she has her riddle, her children know the answer, and those who will not accept the answer cannot silence her

or drown her in the sands of the desert. She is a stubborn and everlasting fact, she haunts you, you cannot shake her off, you must stand up to her and account for her. As well bury from sight this Cathedral as put an extinguisher on the Church of Christ. "Know you not that you are the temple of God and that the spirit of God dwelleth in you."

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On the steps outside ascending to the front doors of this building are two pedestals awaiting their statues. One Father Galtier the first priest who three quarters of a century ago built on the river bank a log chapel and called it St. Paul whence the name of the city. The other Bishop Cretin whose appointment placed Saint Paul on the glorious roll of the fifteen hundred episcopal sees in the world. From the very beginning the name marked this city to be a Catholic city, its growth continued and confirmed that character. Today the twenty parochial churches and fifteen private chapels, a cluster of fair daughters around this queenly Cathedral, the Catholic institutions of education and charity, the eight suffragan dioceses represented this morning by their Bishops in the Sanctuary, are proof beyond all possible mistake and quibble that the name has been made good, that the City of St. Paul is, in this country and in the world, a center of Catholic life and activity. Yonder graceful dome at the head of Wabasha Street proclaims this city to be the capital of a great state, the head and heart political, commercial, industrial, financial of an empire to the west of us. This greater dome on St. Anthony hill proclaims that the city is the head and heart of religion in the Northwest. This dome, lifted up above the marts of commerce and the smoking chimneys of industry, the one picture in the sky line that attracts and holds the eye, the imagination and the heart, stands for religion, for the elevation of man to ideals higher than commerce and industry. If this building shall ever fall, if its dome shall collapse and its walls crumble and its shrines be



turned into a deserted ruin, it shall not be, safe as it is in the heart of this continent, because engines of war shall breathe their fire and hurl their shots upon it, but because we and our children shall have forgotten and rejected the lessons that it teaches and have gone over to the untruths against which it protests. May God avert the disaster. *Esto perpetua*. Let no dark foreboding cloud the glory of this day. Rather let us be glad and sing with the psalmist: "I rejoiced at the things that were said to me, we shall go into the house of the Lord. Our feet were standing in thy courts, O Jerusalem, Jerusalem which is built as a city, which is compact together. Thither did the tribes go up, the tribes of the Lord to praise the name of the Lord. Pray ye for the things that are for the peace of Jerusalem and abundance for them that love thee. Let peace be in thy strength and abundance in thy towers" forever, Amen.

#### LETTERS FROM ROME.

The Most Reverend Archbishop was on the memorable day of the dedication of the New Cathedral the recipient of many congratulatory letters and dispatches. The most gratifying among these was the autograph letter of the Holy Father, Pope Benedict XV., who pays high tribute of praise to His Grace and to the Catholics of the St. Paul Diocese. Similar in content were letters received from His Eminence, Cardinal Gasparri, Secretary of State, and His Eminence, Cardinal D. Falconio, former Papal Delegate to the United States. We reproduce these letters in the original and in their translation.

## LETTER FROM THE HOLY FATHER.

Venerabili Fratri

JOANNI,

Archiepiscopo S. Pauli de Minnesota, Paulopolim.

BENEDICTUS, PP., XV.

Venerabilis Frater

Salutem et apostolicam benedictionem.

Cum tu novae cathedralis aedis, in ista honoris tui sede, initia poneres, scimus decessorem Nostrum fel. rec. Pium X, datis ad te litteris die XX mensis Aprilis a. MCMVI, tum laudes tibi, Venerabilis Frater, tribuisse as piis hominibus qui suis te opibus adiuvarent, tum hortamenta ad peragendum inceptum adiecissem. Nunc certiores facti sumus aedificationi iam esse fastigium impositum, eamque, exsepto interiore ornatu, omni ex parte sic absolutam, ut ipsius dedicatio sollemnis in diem undecimum proximi mensis Aprilis constituta sit; eiusmodi autem excitatum esse templum, ut et amplitudine et magnificentia et formae elegantia insigne dici posse videatur. Haec Nos perlibenter intelligentes, facere non possumus, quin omnes, quotquot ad rei successum contulerunt aliquid, eos praesertim qui, pro suo Religionis amore, egregie se munificos praestarent, dilaudemus. Tibi vero, qui cum in omni pastoralis officii munere virtutem praeclare actuosam ostendere consueveris, tum in hoc ipso declarasti quam decorem Domus Dei diligeres, in primis gratulamur instantiam curasque tuas e sententia successisse. Auspex autem coelestium bonorum ac testis paternae benevolentiae Nostrae sit, Venerabilis Frater, apostolica benedictio, quam tibi eisque omnibus, quos memoravimus, atque etiam reliquo tuo Clero ac populo amantissime impertimus.

Datum Romae apud S. Petrum die XIV mensis Martii MCMXV, Pontificatus Nostri anno primo.

BENEDICTUS, PP., XV.

(Translation.)

To Our Venerable Brother,

JOHN,

Archbishop of St. Paul, Minnesota, St. Paul.

BENEDICT XV., POPE.

Venerable Brother: Health and Apostolic Benediction.

When at first you were forming plans for the building of a new Cathedral Church in the official See of your Diocese, Our Prede-

cessor of happy memory, Pius Xth, as We know, in letters addressed to you under the date of the 20th day of April, 1906, imparted his praise both to yourself, Venerable Brother, and to the devoted people who were promising you help from their worldly store; and at the same time, gave ardent encouragement to both you and to them that the enterprise be brought to a successful issue. Now We are assured that the great edifice has reached its full altitude, and that, while yet deprived of its due interior splendors, it is so completed in every part that the 11th day of the coming month of April has been set as the day of its solemn dedication. Furthermore We are made to know that this Cathedral has grown into a temple of such amplitude and such magnificence and such elegance of form as truly to merit to be called monumental. Delighted as We are by those tidings, naught else can We do but speak words of warmest praise for all who in any manner have contributed to the success of the undertaking, the more especially for those who through love of their religion, have in their munificence given to themselves signal honor. To yourself in particular, who, as in every other duty of your pastoral office in which your eminently zealous devotion has been wont to make itself manifest, have also in this instance made known how great is your love for the beauty of the House of God, We offer Our special congratulations that your persevering energy and cares have brought all your plans to a felicitous conclusion.

Let there be a presage of the rewards of Heaven, as well as a testimony of Our paternal benevolence, Venerable Brother, in the Apostolic Benediction which We now most lovingly impart to yourself, to those of whom We have already made mention, and no less to all others of your Clergy and faithful people.

Given at Rome, from St. Peter's, this Fourteenth day of the month of March, Nineteen Hundred and Fifteen, the first year of Our Pontificate.

BENEDICT XV, Pope.

#### LETTER OF HIS EMINENCE, THE CARDINAL SECRETARY OF STATE.

Secreteria Di Stato Di Santita.

No. 4957.

Dal Vaticano, 19 Marzo, 1915.

Ill'mo. e Rev'mo. Signore,

Mi reco a gradita premura di trasmettere a V. S. Ill'ma. e Rev'ma. la qui unita e venerata Lettera Autografa, che il Santo Padre si è benignamente degnato di indirizzarle per esprimere le sovrane Sue felicitazioni e la Sua particolare benevolenza a V. S. ed a quanti l'hanno piamente e generosamente coadiuvata nella



costruzione di cotesta Chiesa Cattedrale che verrà solennemente dedicata la prossima Domenica in Albis.

Nel porgerle altresì le mie congratulazioni per la felice riuscita della grandiosa impresa, mi è grato valermi di questo incontro per confermarmi con sensi di ben sincera e distinta stima.

della S. V. Ill'ma. e Rev'ma.

Servitor vero

P. CARD. GASPARRI.

Monsignor Giovanni Ireland,  
Arcivescovo di  
S. Paolo, Minnesota.  
(con Autografo Pontificio.)

(Translation.)

From the Vatican, March 19th, 1915.

Most Illustrious and Most Reverend Lord:

I betake myself with eagerness and delight to the duty of transmitting to Your Grace the venerated autograph letter herein enclosed which the Holy Father has graciously deigned to address to you, with the intent of expressing his sovereign felicitations and his especial good will to Your Grace and to all who have piously and generously co-operated with you in the erection of your Cathedral Church, which will be solemnly dedicated on the first Sunday after Easter.

In proffering also my own congratulations on the happy issue of the magnificent undertaking, I avail myself with pleasure of the opportunity of assuring you of my sentiments of sincerest and profoundest esteem.

I remain, Most Illustrious and Most Reverend Lord,

Your faithful Servant,

PIETRO CARDINAL GASPARRI.

To the Most Reverend John Ireland,  
Archbishop of St. Paul, Minnesota.

\*LETTER FROM D. CARDINAL FALCONIO.

Rome, March 14th, 1915.

To the Most Reverend John Ireland,  
Archbishop of St. Paul, Minnesota.

Your Grace:

I learn with great pleasure that on the first Sunday after Easter, April 11, you will dedicate your New Cathedral. This is

\*This letter was written in English.

indeed an event of which must be proud all the Catholics of the United States. Your Cathedral will be a lasting monument of the faith and generosity of your good people. They have adorned, at the cost of great sacrifices, the hills of the City of St. Paul with such a beautiful building which recalls to mind the ancient faith and the best epoch of classical architecture. But, my Lord Archbishop, posterity will before all bless your memory, because this New Cathedral is truly the work of your zeal and strenuous activity. Thus to the immense work which you have done in the consolidation of your diocese and in the formation of your ecclesiastical province, you have added this monumental work which crowns your Episcopal career with a halo of merited glory.

Please, my Lord Archbishop, accept my sincerest congratulations, while I earnestly pray that God may bestow upon you, your clergy and people His choicest blessings.

Yours very truly in Xst,

D. CARD. FALCONIO.

His Grace, Most Rev. John Ireland,  
Arch. of St. Paul.

#### DESCRIPTION OF THE ARCHITECTURAL FEATURES OF THE NEW CATHEDRAL.

The following description of the new Cathedral from the pen of its architect, Mr. E. L. Masqueray, will give a correct idea of its magnificent proportions and architectural details:

The idea kept in mind in designing the Cathedral of St. Paul has been to obtain a church, which, while entirely of the twentieth century in feeling and purpose, would at the same time embody in its composition those secondary features that gave so much charm to the old churches of the Middle Ages. The outline of a cross, ambulatories between the main body of the church and the surrounding chapels have been retained, with all their religious symbolism. To accomplish this and at the same time create a modern structure, the relative proportions of the different elements as they appear in the ancient churches of Europe have been modified. The long and narrow nave and transepts of the medieval churches have been made wider and shorter. At their

intersection the great dome has been placed and becomes the feature of the composition, following, in fact, the main lines of the original plan of St. Peter's in Rome as laid out by Bramante and Michel Angelo. The long nave added later to St. Peter's by Carlo Maderina has never been considered an architectural improvement of the original scheme. The main entrance is under a monumental arch framing the apse window and through the three front entrances leading to the vestibule located under the organ gallery. At each end of the vestibule under the two towers are two chapels, one to be the founder's chapel, and the other to contain the baptismal font. The main nave is sixty feet in width and eighty-three in height, and is flanked by two large and beautiful chapels, one consecrated to the Blessed Virgin, and the other to St. Joseph. Running parallel to the nave on both sides and separated from it by imposing piers are the ambulatories, or passageways, twelve feet in width, giving easy access to all parts of the nave and to the chapels of the Blessed Virgin and of St. Joseph. The great dome is ninety-six feet in diameter and one hundred and eighty-six feet high in its interior elevation. Twenty-four large windows in the dome bring a flood of light to the sanctuary. On each side of the dome are the transepts, of the same dimensions as those of the nave, and lighted by great rose-windows similar to the one over the front entrance. At the end of the transepts are the entrances to the two great chapels of St. Peter and of St. Paul, near which secondary doors open to Selby and Dayton avenues. The sanctuary occupies the whole apse, the dimensions being sixty feet in width and sixty-two in length. It is surrounded by columns supporting arches that separate it from the ambulatory, beyond which are the chapels of the nations, six in number, dedicated to the Apostles of the several races from which are derived the people of the Northwest. As one sees



at a glance, the ground plan of the interior of the Cathedral is very open, affording from every part a clear view of the altar and of the pulpit and at the same time permitting a fine grouping of the secondary elements of the architectural composition, ambulatories, chapels, organ gallery, etc., and adding most picturesque effects and a religious atmosphere to the monumental ensemble. The seating capacity is three thousand in pews, and one thousand more in removable chairs.

The exterior is a frank architectural expression of the interior and is distinguished by broad treatment of wall surfaces and dignity of proportions, the ornamented parts being grouped at points where they are effective and emphasize the general architectural design—chiefly, on the main front, the towers, the sides, the entrances and the dome. The building material used is a light gray-pink granite, full of quartz which, under the light of the sun, sparkles like precious stones. The texture being rather coarse, details have been treated broadly and simply.

The outside dimensions of the church are as follows: Length, two hundred and seventy feet; width of transepts, two hundred and sixteen; width of main facade, one hundred and forty-three; width of dome, one hundred and twenty feet; height of facade, one hundred and fourteen feet; height of towers, one hundred and sixty-four feet, height of cross over the dome, three hundred and six feet. Under the towers are the entrances to the crypt located beneath the front part of the church, where there are an important chapel or lower church and two large rooms for meetings of societies and catechism classes. Between the facade and Summit Avenue the grounds, one hundred and ten feet in depth, have been treated as monumental approaches, ramps and walks having been studied with regard to easy access to the church and an artistic setting to the whole edifice.

## SYMBOLISM OF THE NEW CATHEDRAL.

The facade of the new Cathedral is very imposing. It attracts the attention and evokes the admiration of all who pass by. No one can fail to be impressed with its architectural beauty and symbolism. The group of figures over the main arch which is seventy-six feet above the floor and has a diameter of sixty feet, representing Christ and the Apostles, as well as the other figures that adorn the facade, are truly works of art. They are chiselled from blocks of granite built into the edifice itself and form part of the architectural design of the building. The whole is surmounted by a large cross which is one hundred and twenty-four feet above the floor. Over the main entrance are two allegorical carved figures representing Science and Religion, the former bearing a torch, and the latter a cross. They represent the two organs of the divine and apostolic teaching. Between these figures is a garlanded cartouche with the words: "*Erat lux vera quae illuminat omnem hominem venientem in hunc mundum.*" ("He was the true light which enlighteneth every man that cometh into this world.") The towers on each side of the main entrance rise to a height of one hundred and sixty-four feet and are ornamented with statues of St. Peter and St. Paul, twelve feet high, and carved from blocks of granite set into the face of each tower. Between these, resting on the great arch above the central rose window, are figures of Christ and His Apostles carved in granite. Christ is shown in the center of the group with arms outstretched giving to His Apostles the divine commission implied in the text engraved beneath: "*Euntes, ergo, docete omnes gentes.*" (Going, therefore, teach ye all nations.")

The symbolism of the statuary ornamenting the facade is worthy of note because it is in keeping with that of the whole edifice. The new Cathedral aims to portray, in a special manner, the preaching of Christ's gospel to the nations of the earth. The name of its

patron, St. Paul, suggests the form of its symbolism. St. Paul, the Apostle of the Gentiles, is, after Christ Himself, the most marked embodiment of the preaching of Christ to the nations. And, then, will not the coming of the nations to Christ be specifically illustrated amid the worshippers of the new Cathedral who, in their racial origin, will be men of many tribes and languages—sons of the chief nations of Christ's kingdom on earth.

We enter the Cathedral—at once we have Nazareth and Bethlehem before us—the Chapels of Mary and of Joseph. It was through Nazareth and Bethlehem that the Son of God lowered Himself into the world. There He was made the Son of Mary; there He was nurtured and protected by Joseph; there He spent His infancy and youth while preparing for His public ministry.

We salute Mary and Joseph, and look towards the sanctuary. Here is Christ Himself; there is the altar of Calvary, topped by the Cross, the instrument of Redemption. And within the tabernacle Christ resides in Eucharistic miracle to love and to serve, to be loved and to be served. From the tabernacle there goes out unceasing the Divine Voice, the neverceasing cry of Christ's Gospel: "I am come to send fire on the earth; and what will I but that it be kindled."

We turn to right and to left. We discover the two chief agents and messengers of the loving heart of Jesus—Peter and Paul—the princes and after Christ the founders of the Christian Apostolate. To each one is given a chapel. To the right of the sanctuary is the Chapel of St. Peter. There will be venerated the chieftaincy of the visible church, its principle of authority and of unity. To Peter it was said: "Feed My lambs, feed My sheep"—be the guardian of the whole flock, none to teach without leave from thee, none to guide except as thou didst order. To the left of the sanctuary is the Chapel of St. Paul. There recognition will be given to the burning zeal, which is ever the spirit, the interior life of the Christian Apostolate, without which the external organism of the Church would be



only an unformed mass, deprived of power of motion or expansion, incapable of building up on earth the true Kingdom of Christ. This burning zeal was not, assuredly, the exclusive belonging of St. Paul; but in him it shone with conspicuous brightness, in him it wrought conspicuous miracles. And he was, in a special manner, the apostle of the nations—the standard bearer, in a special manner, of the principle of the divinely ordered expansion of the Church and of its Catholicity through space no less than through time.

And now around the sanctuary where the master is enthroned, linked on one side with St. Peter, and on the other with St. Paul, are ranged the Chapels of St. Patrick, St. Augustine, St. Remy, St. Boniface, Sts. Methodius and Cyril, and St. Ansgarius—the immediate apostles of six of the chief racial families of Christendom—the six that go far in making up the present population of Minnesota. They speak for Ireland, England, France, Germany, for Slavic and Scandinavian lands. Others marking races that might be thought of as parts of Christendom, though not largely represented in the Northwest, may still, if they wish, salute patrons and founders of their national traditions. St. Paul, the patron and founder of all the Churches, is especially the apostle of Greece, and of the Orient, and St. Peter while Prince of all Christendom, belongs to Italy and other lands of the Western Mediterranean.

## BRIEF HISTORY OF THE CATHEDRAL PROJECT.

Since the dedication of the new Cathedral is an event of the highest importance in the history of the Church in the Northwest, it may not be uninteresting to review briefly the history of the building project since the memorable evening of Holy Thursday, in the year 1904, when the Most Reverend Archbishop finally decided to undertake the erection of a Cathedral worthy of the growth and prominence of the Diocese over which he presides. There is no doubt that the idea of building a magnificent church which would worthily

symbolize the faith of the Catholics of Minnesota had often entered his mind; but the time to inaugurate such a work was not deemed opportune until the day already referred to when the impossibility of accommodating the crowds who thronged the old Cathedral for the Holy Week services forced him to the conclusion that he could no longer defer the task of providing a Cathedral spacious enough to accommodate the throngs who sought admission on such occasions. That night, after the services, the decision was taken and immediately plans were made to carry it into execution.

There was one site, and one only, in the City of St. Paul worthy of a great temple such as he proposed to build, namely, the Kittson property on the brow of St. Anthony Hill on Summit Avenue between Selby and Dayton. No time was lost in securing possession of it. On April 9, 1904, this site was bought through the agency of Mr. Charles H. F. Smith, for the sum of \$52,000, and the first step towards the erection of a grand Cathedral in St. Paul was taken. It was universally admitted that no more commanding site could have been chosen and the wisdom of the choice is admitted by all who view the magnificent edifice which has just been opened for public worship.

In the month of July the Most Reverend Archbishop appointed a Board of Consultors composed of zealous priests and laymen from the different parishes in the city to assist him in the work and at their first meeting, held on July 28, he outlined in a general way the plan to be followed. The question of securing an architect of commanding ability who could embody in enduring granite his artistic conception of what a great Cathedral should be was a most important one for the success of the undertaking and it was not until March 17, of the following year, that the choice fell on Mr. E. L. Masqueray of New York, who was commissioned to draw the plans and supervise the work. When the first sketch was submitted it was found that the site was too small to form an appropriate setting for the new Cathedral and additional ground was purchased

on the opposite side of Summit Avenue which was then moved eastward ninety feet leaving sufficient frontage for suitable approaches.

In the summer of 1906, the work of preparing the site for the new structure was begun. The Kittson house was dismantled and the contract for the grading and excavating let to Lauer Brothers of St. Paul, who later secured the contract for putting in the basement which is built of gray granite from the Rockville quarries near St. Cloud. So rapidly did the work progress that the cornerstone was laid on June 2, 1907, in presence of a distinguished gathering of prelates, priests and laymen. 30,000 Catholic men participated in the parade which passed the reviewing stand at the Cathedral site. The Right Reverend Bishop McGolrick of Duluth officiated at the laying of the cornerstone, and the sermon was preached by the Most Reverend Archbishop Ireland. After the religious ceremony, a civic function was held at which addresses were delivered by Judge Bazille, Chairman of this section of the program, Mayor Smith, Senator Clapp, Governor Johnson, and Judge Kelly who spoke on behalf of the Catholic laity.

In the month of August, 1909, the contract for the superstructure, which is also of gray granite, was awarded to the P. M. Hennessy Construction Company of St. Paul, and three years later the contract for the roof and dome was secured by the W. J. Hoy Company, also of this city. The granite cross which crowns the facade at a height of 124 feet above the foundation, was placed in position on July 16, 1912, and the last block of granite was lifted to the top of one of the turrets that rise above the parapet of the dome, on December 1, 1913. The cross which overtops the monumental dome at a height of 306½ feet above the main floor was anchored in its socket on May 18, 1914. It is made of steel six inches square and covered with gold leaf. It is 12½ feet high and 8 feet at the cross arms. At its base in a copper ball is a cluster of electric lamps which illumines it by reflected light.

As soon as the exterior was completed the contract for the orna-



mental plaster ceiling was awarded to Biel and Herment of Chicago, in April, 1914. The heating, lighting, and electric systems were installed, as soon as possible, the tile flooring was then laid and the interior put in readiness for the first service which took place on March 28, 1915.

The new Cathedral is built in what is generally known as the "Classical Renaissance" style of architecture. It is an adaptation of the original plan of St. Peter's in Rome as designed by Bramante and Michael Angelo, and without the long nave added later by Carlo Maderna. It has the form of a Greek Cross with the magnificent dome, which is the central feature of the edifice, towering above the great nave and the transept to a height of 294 feet. All parts of the Cathedral converge, as it were, towards the dome which, as it lifts the great cross high up into the azure vault of the sky, naturally carries one's thoughts towards the heaven to which it points.

#### SISTERS' GOLDEN JUBILEE.

An event of more than ordinary interest took place at St. Joseph's Academy, St. Paul, on Wednesday, July 15, 1914, when Mother Josephine and Sister Scholastica, both of the Girls' Ophanage of St. Paul, commemorated the fiftieth anniversary of their profession in the Sisterhood of St. Joseph. In accordance with the expressed wish of the jubilarians no public celebration of the event took place. Solemn High Mass was celebrated at half past nine o'clock in the Academy chapel in the presence of the Sisters and of a small number of invited guests. The Rev. P. J. Boland of Litchfield was celebrant. He was assisted by the Rev. Michael McRaith of the Pro-Cathedral of St. Mary, Minneapolis, as deacon, and the Rev. Thomas F. Gleason, pastor of St. John's Church, St. Paul, as sub-deacon. The Rev. Thomas A. Welsh was master of ceremonies. The sermon was preached by the Most Reverend Archbishop.

Mother Josephine and Sister Scholastica entered the Convent on

the same day, fifty-three years ago. During her entire religious life Mother Josephine has devoted herself to the welfare of the orphan girls of the Diocese. For the past thirty years she has been the Superioress of the institution on the corner of Carroll and Milton Streets. During all these years Sister Scholastica has been associated with her in this great work of Christian charity.

### BISHOP BUSCH'S JUBILEE.

The silver jubilee of ordination of the Right Reverend Joseph F. Busch, D. D., at that time Bishop of Lead, S. D., and later of St. Cloud, Minn., was celebrated in the church of the Immaculate Conception, Rapid City, S. D., on Tuesday, July 28, 1914. The Solemn Pontifical High Mass was celebrated by the Right Reverend Jubilarian and the sermon was preached by the Right Reverend Bishop Thomas O'Gorman, of Sioux Falls, S. D. All the priests of the Diocese of Lead were present and a large congregation of laity attended the celebration.

In the evening of the same day a reception was tendered to Bishop Busch in the Elk's club rooms at which he was presented with a check of \$2,500, as a token of appreciation from the clergy and the laity of his Diocese.

The Right Reverend Joseph F. Busch was born at Red Wing, Minn., on April 16, 1866. He made his classical course at Prairie du Chien, Wis., and completed his theological studies at the University of Innsbruck, Austria. On his return to America he spent two years at the Catholic University of America, Washington. His first position in the Archdiocese of St. Paul was that of Secretary to the Most Reverend Archbishop. He next served as assistant at the Cathedral and later at St. Mary's Church, St. Paul. He was pastor successively of the congregations of South Saint Paul, Le Sueur, and St. Lawrence, Minneapolis. When the Diocesan Missionary Band was organized he was appointed its leader which posi-

tion he held until the time of his consecration as Bishop of Lead, and successor to the Right Reverend John N. Stariha, who previously resigned from that See. He was one of the six Bishops consecrated by the Most Reverend Archbishop John Ireland, at St. Paul Seminary, May 19, 1910.

#### COLLEGE OF ST. CATHERINE, ST. PAUL, MINN.

The College of St. Catherine conducted by the Sisters of St. Joseph and situated at the intersection of Cleveland Avenue and Randolph Street, St. Paul, Minnesota, has added a splendid new building to its equipment. The Sisters undertook the erection of this new building to provide accommodation for the increasing enrollment of students to this important institution of higher education for young women. This addition to the College will afford the most modern and approved facilities for the teaching of science, art and music, as well as a larger number of rooms for the pupils.

The general plan shows a central building 126 feet long and 36 feet wide, making the total length of the building 198 feet. The western wing is 65 feet long, and the eastern 50 feet. At the rear of the main structure another wing extends towards Randolph Street and comprises the auditorium and gymnasium. The new building contains five stories and is fire proof throughout. It is constructed of reinforced concrete framing with brick walls, Bedford stone trimmings and hollow tile partitions.

The ground floor contains a domestic science section; rooms devoted to household art; a botanical laboratory with a greenhouse in connection, together with service rooms of different kinds. On this floor, beneath the auditorium, is located the gymnasium with shower baths and locker rooms.

On the main floor, in addition to the administration offices for this department of college work, are located a science laboratory and lecture rooms; class-rooms devoted to the theory and practice of



music and art, and an auditorium with a seating capacity of about six hundred. The auditorium is situated in the addition at the rear of the main structure and has its own public entrance from Randolph Street.

The second story contains additional science laboratories and music rooms, as well as a large sitting room for students who reside in the building, and a gallery and promenade surrounding the auditorium. The three lower floors of the western wing constitute the science department for the teaching of physics, chemistry and botany. The upper stories are given over to private rooms, thirty-five on each floor.

#### THE NEW CATHEDRAL SCHOOL, ST. PAUL, MINN.

The new parochial school of the Cathedral parish opened its doors to its pupils on September 8, 1914. The new structure is one of the most modern and best appointed schools in the Northwest. No effort or cost was spared to finish the building with the very latest in the line of equipment and the most approved and scientific devices that contribute to the convenience of teacher and pupil and provide all that is required for their health and comfort. The school was erected under the supervision of the Right Reverend Bishop Lweller, pastor of the Cathedral parish. The plans and specifications were drawn by E. L. Masqueray of St. Paul, architect of the new Cathedrals.

The new building occupies the plot of ground on the corner of College Avenue and Third Street, about a block below the new Cathedral, extending 164 feet on Third Street and 127 feet on College Avenue. It is constructed of brick with Bedford stone trimmings. The main entrance is from Third Street by two flights of steps, parallel to the length of the building, rising to a landing whence a broad stairway leads to large double doors which open into the main vestibule. Directly opposite the vestibule is the entrance

to the auditorium which is 80 feet wide by 62 feet deep and, with the balcony, is capable of seating a thousand persons. It is equipped with a large stage, dressing rooms and four boxes.

The class rooms on each floor, eight in number, are arranged on the sides of the building around the auditorium and separated from it by broad and well-lighted corridors. Each classroom is capable of seating between fifty and sixty pupils; in each there is a large cloak room with all equipment to make it serviceable for teachers and pupils. The principal's office and library are on the first floor. On each side of the stage of the auditorium are typewriting rooms. A playground on the roof is one of the features of the new school; it is surrounded by the walls of the building, which extend upward and form a parapet on the top of which is an iron railing to prevent accidents.

The greater portion of the basement is likewise set apart as a playground for the children. The domestic science department is located in the basement and is provided with all modern equipment.

The wainscoting in all the corridors is of polished Kasota stone. The floors on the first and second stories are of terrazzo treads, with the exception of the steps in the main vestibule which are of polished Kasota stone.

The building is heated with hot water throughout and ventilated by means of air forced through shafts by a fan in the basement. In addition to the drinking fountains in each class room there are fountains in the corridors. An electric clock system has been installed, with a clock in each classroom.

The new school will draw its pupils from the territory comprised within the old Cathedral parish, and what was formerly St. Joseph's parish, but is now a part of the new Cathedral congregation. The girls who attended the old school on the corner of St. Peter and Seventh Streets, the pupils of St. Joseph's School and the boys of the Cretin High School up to and including the seventh grade go to make the pupils enrolled in the new Cathedral School, which is under the direction of the Sisters of St. Joseph.

## DEDICATION OF THE NEW CHURCH OF ST. EDWARD THE CONFESSOR, MINNEOTA, MINN.

The beautiful new church of St. Edward the Confessor, Minneota, Minnesota, of which the Rev. W. J. Stewart is pastor, was dedicated by the Most Reverend Archbishop Ireland on Sunday, October 11, 1914, in the presence of a congregation that taxed the capacity of the spacious edifice. After the completion of the dedicatory ceremonies Solemn High Mass was celebrated by the Reverend pastor, who was assisted by the Rev. George Van der Velden of Green Valley, as deacon, and the Rev. H. Van Walleghe of Ghent, as sub-deacon. The Rev. George Carlin of Marshall, Minn., was master of ceremonies. The Rev. A. Kotouc of St. Leo assisted the Archbishop, who delivered the sermon.

The New Church of St. Edward was designed and built in accordance with plans prepared by Mr. E. L. Masqueray, the architect of the Cathedral of St. Paul, and of the St. Mary's Pro-Cathedral, Minneapolis. The edifice is one hundred and twelve feet in length, and fifty-six feet wide at the transepts. The width of the main nave is forty feet, and its height to the top of the vaulted roof varies from thirty to twenty-eight feet, owing to the slight incline in the floor of the auditorium. On each side of the main nave are five large windows. The sanctuary is eighteen feet in depth and is lighted by five windows, smaller, but similar in design to those that light the main nave.

Exteriorly the building presents a striking embodiment of the classic Renaissance style of architecture. It is built of Menominee hydraulic sand mould pressed brick with Bedford stone trimmings. The main entrance is of carved Bedford stone. In the facade above the main entrance are three windows empanelled in brick mosaics; in each transept there is a large rose window. The facade is surmounted by a Celtic Cross sixty feet above the grade, and flanked by a tower one hundred feet high.



The three altars, the generous gift of John O'Connor, who donated a part of the ground on which the church now stands, were designed by the Dubuque Altar Company. The church is furnished in accordance with the general style of architecture.

#### NEW PAROCHIAL SCHOOL AT GHENT, MINN.

The new parochial school of the congregation of St. Eloi, Ghent, Minn., was blessed by the Most Reverend Archbishop Ireland, on Sunday afternoon, October 11, 1914. The clergy and the parishioners marched in procession from the Church to the newly erected school. The following parish societies took part in the procession: the Holy Angels' Society, the Sodalities of the Blessed Virgin and St. Joseph, the Catholic Order of Foresters, and the Knights of Columbus. Then followed other members of the parish and a large number of visitors from Minneota, Marshall and Green Valley. At the completion of the blessing of the new educational institution the procession returned to the Church where the Most Reverend Archbishop preached the sermon. He dwelt upon the founding and growth of the Ghent colony, one of the many which he established throughout the state about thirty years ago. He congratulated the congregation and the pastor, the Rev. H. V. Van Wellegham upon the erection of the new parochial school which is a proof of the Catholic spirit and zeal in the cause of Catholic education. The celebration ended with Solemn Benediction of the Blessed Sacrament and the singing of the Te Deum by the congregation.

The new parish school takes the place of the old frame building erected fourteen years ago. This structure will now be remodeled and used as a residence for the Sisters of St. Joseph, who have charge of the school. The new building is constructed of Springfield brick with a basement built of concrete. The structure is modern in all its appointments; it is 58 feet long and 50 feet wide; it contains five class rooms. A wide corridor runs the full length of the building. The new school cost about \$14,000, and be it said to the credit of the Catholics of Ghent, it is entirely free of debt.

## DEDICATION OF THE NEW CHURCH OF ST. JAMES, JAMESTOWN, N. D.

The new Church of St. James, Jamestown, N. D., was solemnly dedicated on the first Sunday of Advent, November 29, 1914. The Right Reverend Bishop O'Reilly of Fargo officiated at the dedication which began at half past ten o'clock. After the ceremony Solemn High Mass coram Episcopo was celebrated by the Rev. P. F. Kelly, assistant pastor of the parish, assisted by the Rev. J. G. Sailer of Valley City as deacon, and the Rev. P. Ramsbottom, as subdeacon; the Rev. James Treacy of Jamestown was master of ceremonies. The sermon was preached by the Rev. James M. Reardon, editor of the Catholic Bulletin, St. Paul, Minn.

The new Church of St. James was begun in 1910; the cornerstone was laid in 1913 by the Right Reverend Bishop O'Reilly. The structure is of pure Gothic style, 140 feet long, 50 feet wide, and 70 feet at the transepts. Its seating capacity is about 600, exclusive of the gallery, which can accommodate about 100 persons. The basement is constructed of trimmed granite, rock-faced, and the superstructure of Hebron pressed brick with Bedford stone trimmings. The facade is ornamented with carved stone panels encasing the three wide doors which form the main entrance to the Church. It is flanked with twin towers 125 feet high and its apex is crowned with a stone cross 65 feet above grade. On the roof, at the intersection of the transepts and the main building, there rises a lantern fifteen feet high. The main entrance, which is reached by a flight of twenty granite steps, opens into a vestibule with mosaic flooring through which access is gained to the body of the church.

The interior harmonizes in architectural design with the exterior. It is finished in ornamental plaster, panelled and tinted; the walls being done in silver grey, the ceiling in cream color.

The finishings are of ornamental oak; they were donated by the different societies and individual parishioners.

The history of the Catholic Church of Jamestown dates back to October 10, 1878, when Father Chrysostom was entrusted with the task of organizing the parish by the Right Reverend Bishop Seidenbusch of St. Cloud. The first Mass was celebrated in Jamestown by the newly appointed pastor on January 10, 1879, in the parlor of the Kelleher Hotel. On May 22 of the same year a committee was appointed to solicit subscriptions for the new church. Father Hepperle was appointed pastor of the parish on September 10, 1881; he was, however, transferred to Wahpeton in the same year and his place was taken by Father Galvin, who celebrated the first High Mass in Klaus Hall on Christmas day, 1881. His successor, Father Flannagan of Yankton, took charge of the parish on February 21, 1882, who for a year celebrated Mass at Jamestown on three Sundays of the month, the fourth being assigned to Valley City. On March 22, 1882, a meeting of parishioners was called for the purpose of making arrangements for the erection of the new church and a collection of \$500 was taken up. The foundation for the edifice was begun on May 7, of the same year and the work was completed June 16, when proposals were opened for the erection of the superstructure, which was finished in December, 1882. The first services were held in the new church on January 28, 1883. It is this church which has been superseded by the splendid new edifice dedicated on November 28, 1914.

Father Flannagan was succeeded in the pastorate of the Jamestown congregation by the Rev. Patrick Cassidy, who had charge of the parish when the Diocese of Jamestown was erected, and the late Right Reverend Bishop Shanley took possession of the See as its first Bishop, in January, 1890. Shortly after Bishop Shanley's arrival Father Cassidy was succeeded by the Rev. Peter Conolly as pastor of the congregation and remained in charge until 1894, when the Rev. Peter McPhee became pastor. During his



pastorate the Episcopal See was, at the request of Bishop Shanley, transferred to Fargo. The present pastor, the Rev. E. J. Geraghty, under whose efficient administration the new Gothic church was erected, succeeded Father McPhee in 1905.

#### BISHOP MCGOLRICK'S JUBILEE.

The twenty-fifth anniversary of the consecration of the Right Reverend Bishop McGolrick of Duluth fell on Sunday, December 27, 1914. The notable event was commemorated at Duluth on December 28 and 29. The official program of festivities was inaugurated on Monday afternoon, December 28, when the parochial school children of that city gave an entertainment in honor of the Right Reverend Jubilarian at the Cathedral auditorium.

The principal events of the jubilee took place on Tuesday, December 29. The Right Reverend Bishop officiated at Pontifical High Mass in the Cathedral of the Sacred Heart and the jubilee sermon was preached by the Most Reverend Archbishop Ireland of St. Paul, who consecrated Bishop McGolrick a quarter of a century ago in the old Cathedral of St. Paul. The Mass was attended by many visiting prelates, the priests of the Diocese, many clergymen from other parts of the Northwest and a concourse of people which overtaxed the seating capacity of the Cathedral.

After Mass the visiting prelates and members of the clergy were entertained at a banquet served by the members of the Bishop's Club at the Kitchi Gammi club rooms.

In the evening a public reception was held in the Cathedral auditorium which was attended by more than a thousand citizens of all denominations. Addresses were made by Archbishop Ireland of St. Paul, Archbishop Keane of Dubuque, and Father Cleary of Minneapolis. On behalf of the Catholic laity of the Diocese, Mr. Ray Hughes presented Bishop McGolrick with a substantial purse as a token of filial devotion and love for their

Chief Pastor. This sum, together with the generous donation on the part of the clergy, was turned over to the Diocesan Orphan Asylum to be applied on the debt and to aid in the education of the children of the institution.

The Right Reverend James McGolrick was born May 1, 1841, at Barrisokane, County Tipperary, Ireland. He completed his studies for the priesthood at the College of All Hallows, Dublin, where he was ordained for the Archdiocese of St. Paul by Bishop Moriarity of Kerry, June 11, 1867. He came to St. Paul in August of the same year and was appointed assistant pastor to Father John Ireland, at that time pastor of the Cathedral of St. Paul. He was soon transferred to Minneapolis as assistant to Father John McDermott of St. Anthony's church. To provide a place of worship for the Catholics of East Minneapolis, Father McGolrick built an addition to the little frame structure erected some time previously by Father Tissot, the successor to Father McDermott at St. Anthony's parish. This was the first Church of the Immaculate Conception. The number of Catholics in that district soon increased to such an extent that it became necessary to erect a more commodious church. In the summer of 1871 the corner stone of the stone church which stands at Third Street and Third Avenue North was laid; the first Mass was celebrated in the new structure on December 8, 1872. The dedication took place on January 1, 1873, Father John Ireland officiating at the ceremony. Father McGolrick remained in charge of the congregation of the Immaculate Conception until December 27, 1889, when he was consecrated first Bishop of Duluth, in the old Cathedral of St. Paul by Archbishop Ireland. On the same occasion the late Bishop Shanley of Fargo and the late Bishop Cotter of Winona were elevated to the Episcopate.

Bishop McGolrick arrived in Duluth on January 9, 1890, and was installed as first Bishop of the Diocese in the small frame church on Second Avenue and Fourth Street, which was erected

by Father Cebul in 1870, the first Catholic church erected in Duluth. The structure was destroyed by fire on July 2, 1892. The cornerstone of the present Cathedral of the Sacred Heart was laid by Bishop McGolrick on July 15, 1894, and the formal dedication of the new splendid edifice took place two years later.

When Bishop McGolrick arrived in Duluth there were only fifteen diocesan priests in the territory under his jurisdiction which at that time comprised the present Diocese of Duluth and that of Crookston, which was erected into a separate Episcopal See in 1910, with the Right Reverend Timothy Corbett, who had been pastor of the Cathedral of Duluth for twenty-one years, as its first Bishop. At the present time the Diocese of Duluth has an area of 22,354 square miles, and a Catholic population of 43,200, ministered to by sixty-two priests, diocesan and regular.

During the twenty-five years of his residence in Duluth Bishop McGolrick has labored indefatigably for the spread of religion within the Diocese by organizing new parishes, building churches, educational institutions, erecting asylums for crippled and orphan children. He has been actively engaged in the work of colonization and has been instrumental in establishing several colonies of Catholics in different parts of the Diocese. He has not only taken a keen interest in the work of the Catholic Church, but he also took an active part in municipal and civic affairs. His efforts in this direction may well be described in the words of glowing tribute paid to him by the editor of the Duluth News-Tribune: "For 25 years Bishop James McGolrick has labored unceasingly for the Church and the community he loves. He was a member of the library board on the park board of the city. Since their organization he has continued an active member of the Duluth Commercial Club and the Duluth Humane Society and was vice-president of the city and county work farm commission."

"The people who admire and love Bishop McGolrick are not confined to the communicants of his own church. Throughout



the city, the state and the nation he is known and revered as a patriotic, public-spirited citizen who has labored untiringly for every spiritual, social and civic movement which meant advancement and development."

In spite of his many and varied duties Bishop McGolrick manages to find time to read and study. His library is a revelation to the visitor to his home. Both as to quantity and quality of works it is one of the best private libraries in the Northwest.

Bishop McGolrick is still hale and vigorous despite his seventy-four years and his hosts of friends among the clergy and laity pray that he may be long spared to labor as efficiently as in the past for the spiritual and temporal welfare of the people.

#### THE ST. CLOUD CATHOLIC HIGH SCHOOL DEDICATED.

The new Cathedral High School of St. Cloud, Minn., was dedicated Sunday afternoon, January 10, 1915. The Right Reverend Bishop Trobec performed the dedicatory ceremony. He was assisted by the Rev. Vincent Wotzka, pastor of the Church of St. John Cantius, as deacon, and the Rev. John Funk, assistant at the Cathedral, as sub-deacon. The Rev. Dr. Leo Gans, the pastor of the Cathedral, acted as master of ceremonies. Among the clergy present were the Rev. Gerard Spielmann, O. S. B.; the Rev. James Walcher, of St. Augusta, and the Rev. Alto Wolter, O. S. B., of St. Cloud.

After dedication the people assembled in the spacious auditorium, where addresses were made by the Right Reverend Bishop Trobec, the Rev. Dr. Leo Gans, the Rev. Gerard Spielmann, O. S. B., pastor of the parish of the Immaculate Conception, St. Cloud, Mayor Seberger, and C. F. Ladner, a member of the building committee.

The new Cathedral High School is built in the most approved style of construction for educational purposes. It is built of red colored variegated tapestry brick with gray granite trimmings. The

interior finish is of white oak with beautiful panelled doors. The building faces the west with the wide stairway leading to a large vestibule and hall directly to the main corridor connecting with a twelve foot hallway which divides the building east and west. On the main floor there are both north and south entrances, making access easy to the spacious auditorium which is located on this floor.

The size of the auditorium is 60 by 100 feet. It has a seating capacity of 1,000, including the gallery, which is suspended in the rear of the room and entrance to which is had from the second floor hallway. There are three exits on the ground floor, making the auditorium easy of access and exit at all times. The interior of the auditorium is artistic and pleasing in design. There is not a pillar to obstruct the view and the ceiling is of generous height. The walls are decorated with a frieze of ornamental plastering. The stage is completely equipped with electrical appliances and suitable scenery.

The balance of the ground floor is devoted to six class-rooms for the grades; each room has a capacity for 50 pupils. The entire building is abundantly lighted and ventilated.

The High School proper is located on the second floor with a large and well lighted and ventilated assembly room. There is a well equipped scientific laboratory in the northwest corner of the building. On the southwest side there is a fine commercial department, where bookkeeping, typewriting, banking and general accounting is taught.

While the rooms in the basement are well lighted, ventilated and heated so that they can be used as class-rooms at any time that the necessity may arise, they are at the present intended to serve as club rooms.

This latest and most modern educational institution of St. Cloud is not only a great credit to the Cathedral parish, and the Catholics in general, but is one in which the people of the city, regardless of their religious affiliations, can justly feel proud. The New High School is at present in the care of the Benedictine Sisters of St. Joseph, Minn.; but in time Christian Brothers will take charge of it.

## BISHOP BUSCH OF LEAD, S. D., TRANSFERRED TO THE SEE OF ST. CLOUD. .

The Right Reverend Joseph F. Busch, Bishop of Lead, S. D., has been appointed to the See of St. Cloud, in succession to the Right Reverend Bishop Trobec, who resigned some months previously on account of ill health. The announcement of Bishop Busch's transfer to St. Cloud was made on January 17, 1915.

The installation ceremonies took place on Thursday morning, March 18. Upon arriving at the Northern Pacific depot with a party of prelates, priests and friends from St. Paul, the Bishop was met by a large number of clergymen, the reception committee, and a large throng of people of St. Cloud. Mayor Seberger delivered a brief address of welcome on the part of the municipality, after which the party took automobiles and proceeded to the Cathedral High School building, where the prelates and priests vested, and accompanied Bishop Busch to the Cathedral. The Most Reverend Archbishop John Ireland of St. Paul officiated at the installation ceremonies, after which Bishop Trobec delivered an address of welcome. Mr. Paul Ahles spoke in the name of the laity of the Diocese. The Most Reverend Archbishop Ireland preached the sermon. The ceremony was brought to a close by Benediction with the Blessed Sacrament, at which Bishop Busch officiated.

The following prelates were present in the sanctuary: The Most Reverend Archbishop of St. Paul; the Right Reverend James O'Reilly of Fargo; the Right Reverend John J. Lawler, Auxiliary Bishop of St. Paul; the Right Reverend Timothy Corbett, Bishop of Crookston; the Right Reverend James Trobec, predecessor to Bishop Busch in the See of St. Cloud; the Right Reverend Abbot Peter Engel, O. S. B., of St. John's Abbey, and the Right Reverend Mgr. Richter, of Melrose.

In the evening a public reception was given to the newly installed Bishop in the Cathedral auditorium. Mr. Paul Ahles presided as



chairman. Addresses were made by Judge Roeser on the part of the Cathedral congregation; W. A. Boerger spoke on behalf of the Church of the Immaculate Conception; Mr. Powall welcomed the Bishop in the name of the Polish parish of St. John Cantius; Mr. C. F. MacDonald represented the city, county and Diocese.

#### GOLDEN JUBILEE OF THE PARISH OF ST. MARY, LAKE CITY, MINN.

The congregation of St. Mary, Lake City, Minn., celebrated the fiftieth anniversary of its foundation on May 25, 1915. Pontifical High Mass was celebrated by the Right Reverend Bishop Trobec, who for a time had charge of the parish. He was assisted by the Rev. John Meier of St. Joseph's Church, Winona, as Assistant Priest, the Rev. G. Murphy of Rochester, was deacon, and Father Condron of Simpson, sub-deacon. The Jubilee sermon was preached by the Right Reverend P. R. Heffron, Bishop of Winona. Three Monsignori and about thirty visiting priests occupied places in the sanctuary. A vast throng of people crowded the spacious church to overflowing. At the close of the Pontifical Mass Bishop Trobec spoke briefly on the early struggles of the parish of St. Mary.

#### HISTORY OF THE PARISH OF ST. MARY.

The first Catholic settlers began to arrive in Lake City some sixty years ago. The locality was occasionally visited in 1858 by Fathers Ravoux and Oster from St. Paul to minister to the spiritual needs of the small number of Catholic families that lived there. In 1859 Lake City became one of the missions to Wabasha and was regularly visited by Father Tissot, who had charge of this entire territory with the residence at Wabasha. Mass was celebrated in Lake City in a private house until 1866, when the congregation moved to a public hall erected by Mr. H. F. Williamsen. Services were held

in the hall until the close of the same year when a frame structure was erected at a cost of \$1,800. Rev. James Trobec, successor to Father Tissot in the pastorate of the congregation at Wabasha, assumed charge of the Lake City church in 1867. He visited Lake City regularly for two years. In 1869 the parish received its first resident pastor in the person of Father Hermon. The new pastor bought a house on Prairie Street and Lyon Avenue and remodeled it for his residence. He also bought the block on which the present Church of St. Mary stands and moved the old church to the lot adjoining his residence.

Father Quinn was appointed pastor of the congregation in 1875. Under his supervision the present Church of St. Mary was erected. The Lake City Leader of May 19, 1877, thus writes of the new church building which was then in the process of construction. "The new Church building of the Catholic Society of this city, the construction of which has now been commenced in good earnest, is to be an imposing structure. Beautifully situated at the corner of Lyon Avenue (upon which it is to front) and Garden Street, it will be in size 53 by 120 feet, all told. The main building itself being 53 by 100. The first or basement story will be of stone, the second of brick. The tower will be 16 feet square on the ground, running to a height of 55 feet of brick, and 100 feet still higher of wood—making a tower of 155 feet in height to the cross by which it will be surmounted."

The cornerstone of the new church was laid on July 4, 1877. People from all neighboring settlements assembled to witness the imposing ceremony. Two Catholic Societies came from Wabasha, the St. Patrick's Irish Benevolent Society and the Father Matthew Total Abstinence Society; from Highland came the Father Matthew Total Abstinence Society; in all six Catholic societies, with banners and regalia, marched in procession to strains of music furnished by several brass bands. Father Thomas O'Gorman celebrated Mass; in the afternoon the Right Reverend

Thomas L. Grace of St. Paul solemnly laid the cornerstone and Father O'Gorman preached the sermon. The church was ready for divine services in December, 1879. It was one of the most beautiful sacred edifices in the Northwest; Father Quinn, the pastor, gave it the title "Sancta Maria ad Lacum."

The zealous pastor of the Church of St. Mary understood that a parish is not complete without a parochial school. The old church building was therefore remodeled and converted into a school building; the priest's residence was turned into a convent, which was used later as a boarding school for girls. The Reverend Mother Liguori with four sisters of the Ursuline order arrived from Boston, Mass., in 1877 and took charge of the parochial school and convent. The parochial school at Lake City had to be discontinued in 1884 on account of the decreased number of parishioners and school children, and because of the heavy debt which lay on the congregation. The Sisters moved their academy and boarding school to the building that is now known as the Nazareth School. Since 1898, when Father MacAuliffe was appointed pastor of Lake City, the church has been thoroughly remodeled and furnished interiorly in harmony with the general style of the building. "At his coming the main altar of the church was the one built for the old church thirty-two years before; the only furniture in the church were the pews; the frescoing was faded; Father Hermon's remodeled house still did service for a rectory, and the debt still hung over the congregation. In the years that have elapsed since then, a commodious residence has been built, the church appointed with altars, statues, stations of the cross, lights and frescoed in the best possible taste; and best of all, the debt which has harassed the parish for over thirty years, has been paid. Again can be said with truth what was said when the first Mass was celebrated in St. Mary's, the members of the congregation "can feel well assured that they possess a house of worship second to none in the



West in point of artistic elegance." The present pastor of the Church of St. Mary, the Rev. John Cummiskey, is a zealous, intelligent, devoted leader of souls. His pastorate will be marked by progress in the spiritual and temporal matters.

#### GOLDEN JUBILEE OF MGR. A. PLUT.

Friday, February 12, 1915, marked the fiftieth anniversary of ordination to the priesthood of the Right Rev. Mgr. Alois Plut, pastor of St. Mark's Church, Shakopee, Minn. The formal celebration of the notable event took place on Monday, February 15. The occasion was made memorable by the presence at the celebration of the Most Reverend Archbishop Ireland, of Bishop Trobec, titular Bishop of Lycopolis, and twenty-one priests who came to congratulate the Right Reverend Jubilarian on his golden anniversary. An unfortunate accident which happened to Mgr. Plut a few days before the celebration prevented him from officiating at the Solemn High Mass or being present at any of the festivities held in his honor.

The jubilee Mass of thanksgiving was celebrated at ten o'clock by the Rev. Anthony Scholzen of Bird Island, a former assistant to Mgr. Plut, assisted by the Rev. A. Ogulin of St. Agnes Church, St. Paul, as Archpriest, the Rev. John Goergen of Fairfax as deacon, the Rev. Valerius Nelles, O. F. M., of St. Paul, as sub-deacon, and the Rev. P. F. Remskar of Canby as master of ceremonies. The church was filled to overflowing, many non-Catholics being present on the occasion. The sermon was preached by the Most Reverend Archbishop, who stated that of the hundreds of secular priests laboring in Minnesota only four have been actively engaged in the ministry for more than fifty years. These four are Archbishop Ireland, Bishop Trobec, Mgr. Joseph Buh of Ely, and Mgr. Alois Plut of Shakopee. In the evening an enjoyable entertainment was given by the parochial school children in the

Opera House, at which a brief address was made by the Most Reverend Archbishop.

Mgr. Plut was born in Krupp, near Semic, Carniolia, Austria, on June 21, 1841. He made his classical studies in Rudolfswert and began his theological course in the Seminary of Gorica. Upon the urgent appeal on the part of Father Francis Pirec, the Indian missionary, Alois Plut, together with sixteen other ecclesiastical students, set out for the United States to evangelize the natives of the country. Mgr. Plut completed his theological studies in this country, and was ordained by the Right Reverend Bishop Grace of St. Paul, February 12, 1865. Father John Ireland assisted at the ordination, which took place in the Cathedral of St. Paul. He celebrated his first Mass in St. Joseph's Academy, St. Paul. His first appointment was to Stillwater, where he organized the parish of St. Mary; he remained there about eighteen months. In 1866 he was assigned to New Prague with the missions of St. Benedict, St. Scholastica (Heidelberg), St. Patrick and St. Catherine. During his brief pastorate of a year and a half at New Prague he built three new churches, at New Prague, at St. Benedict and St. Catherine. His appointment to Winona came in July, 1868. He resided at the St. Joseph's parish and built the present Cathedral of St. Thomas and organized the Polish parish of St. Stanislaus. His missions from Winona were Rollingstone, St. Charles, Elba, Wilson, Hart, Louistown and Stockton. He erected churches at the first four mentioned places. In June, 1876, Mgr. Plut became pastor of the Church of St. Mark, Shakopee; he completed the present church, which was on his arrival in the process of construction. The parochial school was likewise built under his supervision. For ten years Father Plut labored in Shakopee and was then called to St. Paul to organize the new congregation of St. Matthew, on the West Side; there he built the church, the parochial school and the priest's residence. Ill health compelled him to retire from active duty

for a time; he visited various places of interest in Europe during his vacation and on his return remained for some time at the Archbishop's residence in St. Paul. In January, 1891, he was appointed pastor of the parish of New Ulm, where he resided until the fall of 1892; he was then transferred to the Church of SS. Peter and Paul, Glencoe, Minn. Five years later he took charge of the parish of Sleepy Eye, remaining there until March, 1900, when he the second time became pastor of the Church of St. Mark, Shakopee, where he has since resided. In May, 1900, he was made a Domestic Prelate by the late Holy Father Pius X, and was invested with the insignia of his new dignity by the Most Reverend Archbishop on July 24. Mgr. Alois Plut at the ripe old age of seventy-four is still vigorous and strong.

#### DEDICATION OF THE NEW CHURCH OF ST. LAWRENCE, MILLBANK, S. D.

The new Church of St. Lawrence, Millbank, S. D., which was informally opened for divine worship some months previously, was solemnly dedicated on Wednesday, May 19, 1915, by the Right Reverend Bishop O'Gorman of Sioux Falls. At the completion of the dedication ceremony Solemn High Mass was celebrated by Mgr. H. Mensing of Webster, S. D., assisted by the Rev. A. F. Amirault of Andover as deacon, the Rev. W. R. Lehecka of De Smet as subdeacon, and the Rev. G. G. Walsh of Sioux Falls as master of ceremonies. The sermon was preached by the Rev. Joseph F. Duffy of Revillo, S. D. The service was witnessed by a large number of priests from different parts of the Diocese of Sioux Falls.

The new parochial school was blessed by the Bishop in the afternoon. The sermon for the occasion was preached by the Very Rev. M. J. Breen, C. S. V., President of Columbus College,



Chamberlain, S. D. The ceremonies of the day were brought to a close with the Benediction of the Blessed Sacrament.

The first Mass in Millbank was celebrated by Father Ryan of Graceville, Minn., on November 29, 1879, in the house of John Martens. Father Ryan came in response to an invitation extended by a committee of four men representing a colony of about fifteen Catholic families which settled along the Whetstone Creek in Grant County in the spring of 1878. Two years later Father Toner was sent to Big Stone City to take charge of the Catholics of Grant County and immediately planned the erection of a church at Big Stone with Millbank as a mission.

On October 3, 1883, the parish at Millbank was incorporated under the name of the Church of St. Lawrence, and Father Hermeling was appointed pastor; he began the erection of a church and school which served the congregation until 1911, when it became necessary to erect larger buildings. The old location was considered out of the way and the present site near the center of the city was donated by the citizens. In March, 1911, the Rev. J. J. O'Neil was appointed pastor; he immediately began the erection of the new church, a parochial school and a pastoral residence. The structures are built of brick, are commodious, and equipped with all modern conveniences.

#### NEW PAROCHIAL SCHOOL DEDICATED AT SLEEPY EYE, MINN.

The new parochial school at Sleepy Eye, Minn., was solemnly blessed by the Most Reverend Archbishop Ireland on Sunday, May 30, 1915. The ceremony was attended by a large concourse of people from Sleepy Eye and from neighboring towns. The new St. Mary's School was opened for the admission of pupils on January 5, but as the building was not as yet entirely completed, the dedicatory ceremony was postponed until the end of

May. The new school is a brick structure equipped with all modern conveniences. It contains ten class rooms, a large library and club room, a rest room for the teachers, and a spacious auditorium. In the basement there are several large well-lighted rooms which will serve as a gymnasium and play rooms for the children and meeting places for the parish societies. The school is in charge of the Sisters of St. Francis.

#### GOLDEN JUBILEE OF BETHLEHEM ACADEMY, FARIBAUT, MINN.

An event of more than passing interest in the history of the Church and of the Catholic education of this State was celebrated the week of June 23, 1915, when Bethlehem Academy of Faribault, Minn., an institution for the education of young women, conducted by the Sisters of St. Dominic, whose Motherhouse is at Sinsinawa, Wis., commemorated the fiftieth anniversary of its establishment. A program of religious, academic, civic and social exercises, extending over three days, from June 23 to 25, was prepared and carried out.

The Jubilee exercises took place during commencement week. They opened on Wednesday, June 23, with a Solemn High Mass of thanksgiving at ten o'clock in the Church of the Immaculate Conception; the Right Rev. Mgr. Slevin was celebrant; the Rev. F. H. Smalian, pastor of St. Lawrence Church, Faribault, was deacon; the Rev. P. C. Moloney of Marysburg, subdeacon, and the Rev. P. F. Meade of Northfield master of ceremonies. The sermon was preached by the Right Reverend John J. Lawler, Auxiliary Bishop of St. Paul. In the afternoon commencement exercises took place in the assembly hall of the Academy, when diplomas and medals were presented to the twenty-one graduates by the Right Reverend Bishop Lawler, who also gave the address on the occasion.

Thursday, June 24, was Alumnae Day. A Solemn High Mass was celebrated in the Church of the Immaculate Conception at nine o'clock, the Rev. H. Cahill of Tracy officiating, assisted by the Rev. J. J. Molloy of Shieldsville as deacon, the Rev. J. Doherty, assistant pastor of the parish, as subdeacon, and Father Meade as master of ceremonies. The sermon was preached by the Rev. W. P. McIntyre, O. P., of Minneapolis. In the afternoon the Alumnae held their meeting. This was followed by a literary and musical program and an address by the Rev. J. M. Reardon of St. Paul.

The third day of the jubilee celebration was Memorial Day. The Very Rev. J. A. Shiel, O. P., of Minneapolis, officiated at the Solemn Mass of Requiem, with the Rev. W. R. Lawler, O. P., of San Francisco, Cal., as deacon; the Rev. W. P. McIntyre, O. P., of Minneapolis, as subdeacon, and Rev. J. R. Volz, O. P., of New Haven, Conn., as master of ceremonies. The service was brought to a close with Benediction of the Blessed Sacrament.

### HISTORY OF BETHLEHEM ACADEMY.

It may not be uninteresting to our readers to place before them in brief outline, at least, the history of Bethlehem Academy during the half century of its existence, to record the chief events in the life of the Sisters of St. Dominic who have presided over its destiny since that memorable eve of St. Dominic's day, August 3, in the year 1865, when the pioneers of the community first set foot in the nascent village which was destined to be the scene of their future labors. At that time the Athens of Minnesota, as the picturesque city of Faribault has been named, had little to offer in the way of attractions to a teaching community in search of a location for a new foundation beyond the rugged banks of the Mississippi, unless they could see in the budding promise of untilled but fertile fields, the teeming harvest which



was to reward the industry of a rapidly increasing population. Whether or not this vision was vouchsafed to the white-robed Dominican Sisters, who could see the smoke of the redman's wigwam curling up to the sky as they drew near the straggling village which was to be the home of their future labor, it is safe to say that their hearts were filled with joy as they reached the end of their journey and took possession of the humble abode in which they were to begin their work for the education of young girls and assume the duty of teaching in the parochial school.

#### THE FIRST CONVENT.

This band of pioneer nuns, consisting of Mother Regina, Sisters Josephine, Gertrude, Imelda, Veronica and Benvenuta, had set out from their Motherhouse in Benton, Wis., for Faribault at the request of the Right Reverend Bishop Grace of St. Paul. They traveled by boat from Dubuque to St. Paul, where they were joined by Bishop Grace himself, who accompanied them by stage to their destination which they reached tired and weary on the eve of the Feast of St. Dominic, August 3, 1865. They proceeded at once to their little home located on the right bank of a pretty little stream, called Straight River, about one mile southeast of the present site of Bethlehem Academy. This quiet home which was remodeled for convent life was purchased from Major Fowler. It was a two-story building having four rooms on the first floor—parlor, dining room, kitchen and school room—and three on the second floor—a chapel, and two dormitories. The grounds were attractive and healthful, clothed as they were in Nature's artistic beauty. Because of its likeness to that place of sacred memories on the Judean plane, with its little houses, its running stream, its flowers and stable, Bishop Grace named it "Bethlehem."

In this little convent home four years were spent in strenuous labor, mortification, hardship and privation. Often in the bitter cold of winter, the Sisters were without fuel; often they were in want of bread and other necessities of life; but far from diminish-

ing their courage, these privations made them the more zealous and devoted to duty.

There was scarcely a semblance of a school in Faribault in those days. The public school was a little wooden building of one room near the site of the present High School and was taught by Reverend J. L. Breck. The parochial school was in the basement of the old church near the present site of the Immaculate Conception Church—a dark and dingy place, containing three rooms. Thither flocked boys and girls of various creeds, nationalities and color to be taught by Sisters who had severed every tie—home, kindred and cherished convent—in order to be among them, to enable them to lead good and honorable lives; and their efforts were amply rewarded by the earnestness, good will and genial disposition of pupils who made bright and cheery the dreary school rooms and made life happy for the nuns.

The convent school under the supervision of Mother Josephine and Mother Gertrude prospered. The beautiful grounds, healthful atmosphere and cheery rooms were appreciated in those early days and caused a rapid increase in the number of pupils.

#### THE SECOND CONVENT.

The time, however, was close at hand when a change must be made. The long and rough journeys in the bitter cold of winter, through brambles and thickets, to and from the parochial school were found to be too strenuous for the Sisters; for this part of Faribault, now dotted with comfortable homes, beautiful lawns and paved walks, was at that time covered with a dense undergrowth with not even a pathway leading from the convent to the school. This deplorable condition was remedied by good Father Keller, the parish priest, a man remarkable for kindness, charity and zeal, together with many of the loyal friends of the Sisters, who proposed that the nuns should have their convent more convenient to the parochial school, and suggested the purchase of

Mr. Joseph Berglehum's old home located on what is now Division Street and Second Avenue, for this purpose. The proposition was accepted. Father Keller, who resided there and who never found a sacrifice too great to be made in the cause of education or religion, vacated his rooms and found shelter for himself in the basement of the old church.

In the summer of 1869, the Sisters were installed in their new Convent which they found more convenient and spacious than their former home. The old house was abandoned, but the happy memories enshrined in that sacred spot can never be forgotten. The remembrance of the dear old friends and pupils who aided the Community in those trying days, are still kept fresh in the heart of every Dominican Sister by the two pioneer nuns, Sisters Benvenuta and Veronica, who still live to tell the story of the first days in Bethlehem.

Six years, not uneventful, were passed in this second convent. The number of pupils increased yearly and greater demands were made for better equipment in both the convent and parochial schools.

Under the supervision of Father Schafee, funds were raised and plans made for erecting the present parochial school of the Immaculate Conception parish, a splendid structure for those days. The building was completed in the summer of 1875 and opened in September with a large enrollment.

The future of the convent caused no little anxiety to the Sisters. Means were lacking, and there seemed but little hope of securing funds. The little community needed someone to give an impetus to the work; and Providence gave it such a one in the person of Sister Gertrude who was appointed Superior at this critical time. She had passed through many trying circumstances that would have been harrowing to a less noble nature, but those trials forced her to strive the more in the cause of education and religion. The little Community well knew the ability of Mother



Gertrude. They had seen her bring order out of chaos in the past; they knew her tried and solid virtue, based on deep and genuine humility. To her wise guidance, with the simplicity of children, they intrusted their future, nor was their confidence misplaced.

#### THE PRESENT CONVENT AND ACADEMY.

In September, 1874, the present site of Bethlehem Academy was purchased from Peter Hoffranzen and John Conard. The contract for the building was let to Mr. William O'Neil, and the structure went up with scarcely an interruption. The project was a daring one and provoked much comment, some predicting failure, others success. But Providence blessed the undertaking. Although Mother Gertrude had only scanty means for meeting even the current expenses of the Community, her courage did not fail her. When great demands were made for defraying the cost of material and labor, Providence came to her assistance in the persons of many kind citizens who voluntarily offered to advance the necessary funds.

The building was completed June 1, 1876. It was a splendid brick structure, sixty feet by sixty-four feet, and three stories high. Its architectural features were attractive; and it had no superior in those days. Thus was the first permanent convent—Bethlehem Academy—established in Faribault. With glad and grateful hearts, the Sisters took possession of their new Convent where religious observances could be maintained, where everything was in keeping with the religious life.

The Academy opened in September with a marked increase in the number of pupils. The location on an eminence from which an excellent view could be obtained of the beautiful scenery surrounding the city, the healthful environment and pure atmosphere were attractions which, year after year, drew many pupils to Bethlehem. The reputation of the Academy became widespread,

and to give permanency to its work, the institution was legally incorporated in 1885.

#### MORE ROOM NEEDED.

Not many years rolled by, when Bethlehem, which seemed so spacious a few years before, was filled to its utmost capacity, and it was found necessary to enlarge the institution. Accordingly, in the year 1900, the north wing was erected, Mr. Hanson being the architect. The Academy was now well equipped, commodious, and under the direction of an excellent corps of teachers. A fair and promising future was in store for it. Young girls came from far and near to avail themselves of the advantages it offered, nor were they disappointed in their expectations.

In 1908 the Dominican Sisters found it necessary to enlarge the Academy again. By the addition of the south wing, a splendid structure, forty-eight by sixty-four feet, and three stories high, Bethlehem Academy assumed its present proportions.

Only seven years have passed since then, but the progress of the school has been remarkable. Better equipment has been added each year to keep pace with the marvelous growth and development along educational lines. Within the last two years the increase in attendance makes it evident that in the near future other buildings must be added to accommodate the students. The Academy is now modern in all its equipments; heated by steam; lighted by electricity and thoroughly ventilated. Its healthful surroundings and beautiful location make it especially attractive, and each year marks some improvement in its surroundings.

#### THE REAL ACHIEVEMENT.

But all this is the lesser achievement. Its real success and highest value to the community, the state and the Church, lie in the work it has done, the Christian education imparted to youths and maidens in parochial school and convent during all

those years. The graduates now occupy places of prominence in the business and professional world, in the civic and social life of the community, as well as in the home and are better men and women because of the training received from the Sisters of St. Dominic.

The Bethlehem of today, like its predecessor of early days, trains the heart as well as the intellect of the child, and strives to instill into the minds of the young intrusted to its care, a love for the good, the beautiful and the true. The corps of teachers is excellent. The advantages in music and art are unexcelled. The Academy is accredited to the University of Minnesota and has a Normal Department under the supervision of the State, and a Course in Domestic Science.

Out of a discouraging, almost hopeless, beginning, a remarkable success has resulted. More than was ever dreamed of, has come to pass in one generation. "With God all things are possible," and this is only the beginning. If Bethlehem Academy has contributed its share to the wide reputation of Faribault as an educational center in the past, it will do better in the future. It has been only laying the foundation for greater, better and more enduring work. Where it is now known, it will be better known. Other buildings will enlarge its capacity, and increase its effectiveness as an educational institution. Its faculty and other working forces will be enlarged and this will greatly extend the sphere of its importance and usefulness to the State and to the Church.

#### THE CONNECTING LINKS.

During the half century of its existence Bethlehem Academy has been presided over by nine Superiors, namely, Mothers Josephine, Gertrude, Vincentia, Constantia, Veronica, Villana, Antonina, Aquinata and Anselma, who is now in charge of the Community. Of these all are living except Mothers Josephine, Ger-



trude and Aquinata, and were present at the Jubilee celebration. Sister Benvenuta and Sister Veronica who are the only surviving members of the original band who came to Faribault in 1865, are the connecting links between the present and the past. Through them the voice of the past is heard. They can speak with authority on the privations and self-sacrifice of the infant community; they know the story of the intervening decades and with those who succeeded them they can bear witness to the progress made by Bethlehem Academy down to the present day.

The most distinguished graduate of the institution is Mother M. Samuel, the present Mother General of the Order, who was elected to that position on the death of the late Mother Emily who for nearly half a century presided over its destinies. Mother Samuel is a native of Faribault and one of the forty members of the Community who claim that city as the place of their birth.

#### GOLDEN JUBILEE OF THE CHURCH OF ST. MARY, STILLWATER, MINN.

The Golden Jubilee of the founding of St. Mary's Church, Stillwater, of which the Rev. Conrad Glatzmaier, O. S. B., is pastor, was celebrated on June 20, 1915. The celebrant of the jubilee Mass was the Right Rev. Mgr. A. Plut, pastor of the Church of St. Mark, Shakopee, who founded the St. Mary's parish fifty years ago. His assistants at the Solemn High Mass were the Rev. Conrad Glatzmaier, O. S. B., Archpriest; the Rev. Lambert Weckwerth, O. S. B., deacon; the Rev. Cyprian Schwartz, O. S. B., subdeacon, and the Rev. Urban Weckwerth, O. S. B., master of ceremonies. The sermon was preached by Mgr. Plut. In the evening an entertainment was given comprising a reception to Mgr. Plut, and a musical program interspersed with addresses by the visiting clergymen. On Monday morning a Solemn Requiem Mass for the deceased pastors, teachers, benefactors and

members of the congregation was celebrated at nine o'clock.

The parish of St. Mary was organized in March, 1865, by Mgr. Plut, who remained pastor of the congregation until September of the following year. His successor was Father Tomazevic, who died in the year 1867. Since then ten priests have had charge of the parish. The present pastor, the Rev. Conrad Glatzmaier, O. S. B., came to the parish on September 8, 1911. The congregation has a parochial school in charge of the Benedictine Sisters of St. Joseph, Minn.

#### NEW PARISH OF ST. BRIDGET ORGANIZED IN MINNEAPOLIS.

Owing to the growth of the parish of the Ascension in Northwest Minneapolis during the past few years, it has become necessary to establish a new parish in that district. The Rev. James Donahoe, formerly City Missionary of St. Paul, has been appointed pastor of the new parish, which bears the name of St. Bridget. This makes the twenty-fourth Catholic parish in the city of Minneapolis.

#### THE CHURCH OF THE ASSUMPTION, ST. PAUL, MINN., RENOVATED.

The Church of the Assumption, now the oldest church in the city of St. Paul, Minn., was recently renovated and redecorated. A new stairway has been placed at the main entrance, the doors have been widened to render the access and exit more easy. The splendid decorations, the work of Mr. Lalonde of St. Paul, set forth the beautiful edifice in all its architectural perfection and splendor of design. The paintings have been retouched and improved in many ways so that they greatly enhance the beauty of the stately structure. The basement has received a much-needed

remodeling which will again make it serviceable for the celebration of the holy Mass on week days during the winter months.

#### LAYING OF THE CORNERSTONE OF THE CHURCH OF THE HOLY REDEEMER, MARSHALL, MINN.

The cornerstone of the new Church of the Holy Redeemer, Marshall, Minn., of which the Rev. George Carlin is pastor, was laid Wednesday afternoon, July 7, 1915. The ceremony was performed by the Right Reverend Mgr. Guillot of Minneapolis, formerly pastor of the congregation at Marshall. Solemn High Mass was celebrated in the morning at ten o'clock by the Rev. H. Cahill of Tracy, assisted by the Rev. J. M. Von Der Velden as deacon, the Rev. I. Schumacher as subdeacon, and the Very Rev. D. F. Desmond as master of ceremonies. The sermon at the laying of the cornerstone was preached by the Rev. W. J. Stewart of Minneota. A large number of priests, as well as a vast gathering of the laity from Marshall and the surrounding towns witnessed the imposing ceremony.





NECROLOGY  
OR  
OBITUARY NOTICES.

# Death of Pope Pius X.

## A MEMORABLE PONTIFICATE.

His Holiness Pope Pius X, Supreme Pontiff of the Catholic Church, died in his apartments at the Vatican shortly after one o'clock on the morning of Thursday, August 20, 1914.

The death came rather suddenly. During the previous week reports emanating from Rome conveyed news of his indisposition and all audiences were for a time suspended; but no intimation of the serious nature of the Pope's illness was given out until the day before his death, when the condition of the august patient became critical. On Wednesday, the bronchial catarrh from which he suffered became aggravated and the physicians in attendance realized that the end was near. Extreme unction was administered by Mgr. Zampini, sacristan to His Holiness, in the presence of Cardinal Merry del Val, Secretary of State, and other Cardinals, the Pope's sisters and niece, and members of the Papal household, who recited the prayers for the dying.

The beginning of the illness of the Holy Father was practically coincident with the opening of hostilities between the European powers; there seems to be little doubt that the thought of a war which he was unable to prevent and the horrors and strife incident to it hastened the death of the venerable Pontiff whose final message to the world was an exhortation to pray for peace and the cessation of strife. In a moment of lucidity the dying Pontiff uttered the words: "Now I begin to see, as the end is approaching, that the Almighty, in His inexhaustible goodness, wishes to spare me the horrors Europe is undergoing."

The deceased Pontiff, known in the world as Giuseppe Melchiorre Sarto, was born at Riese in the Province of Treviso, on



June 2, 1835. His father, who was a postman in the service of the Austrian Government, died, when Giuseppe was only seventeen years old, but his mother lived to see him a member of the Sacred College of Cardinals. He made his classical studies in the gymnasium of Castelfranco Veneto and completed his philosophical and theological course in the seminary of Padua and was ordained to the priesthood in 1858. For nine years he was chaplain at Tombolo. In 1868 he was named Archpriest of Salzano, in the Diocese of Treviso. He was made Canon of the Cathedral of the same See in 1875; he also filled the office of Rector of the seminary and Vicar General. On November 10, 1884, he was named Bishop of Mantua and consecrated ten days later. At the private Consistory of June, 1893, Pope Leo XIII created him a Cardinal and in the public Consistory held three days later he was preconized Patriarch of Venice. He was obliged to wait eighteen months before he could take possession of the See as the Italian Government refused its *exsequatur*, claiming the right of nomination. During his ten years' residence at Venice, Cardinal Sarto paid special attention to the seminary, advocated the use of Gregorian chant, promoted social work, and maintained the same simplicity of life, showed the same devotion to duty which had characterized him as a parish priest and a Bishop.

After the death of Pope Leo XIII Cardinal Sarto journeyed to Rome to take part in the Conclave convoked for the purpose of electing a new Supreme Pontiff. When Austria's veto prevented the election of Cardinal Rampolla, who had been Secretary of State under Pope Leo XIII, the choice of the Cardinals fell upon the venerable Patriarch of Venice, who was proclaimed Pope under the title of Pius X, August 4, 1903. The solemn coronation took place in St. Peter's the following Sunday, August 9. His reign lasted a little more than eleven years.

The following tribute was paid to the deceased Pontiff by the Most Reverend Archbishop Ireland:

The passing away of Pius X, Pontiff of Rome, is dramatic in its settings. The occasion could not have been better chosen to show forth what is meant by the Roman Pontificate, what power there is in a personality to command the attention of the vast family of men and of nations.

A tremendous war is being waged, filling the eyes of men, whether by the grandeur of its clashings or the awful import of its consequences, as never before was the happening in the course of history. In the midst of all an aged man died in Rome, and for the moment the world pauses in its wonderings and expectations to rivet attention upon the Eternal City, upon the silent, death-clasped figure of Pius X.

What is it, in the occurrence, that makes such a powerful summons upon thought of mind, upon throb of heart and word of mouth? It is the Roman Pontificate marking another epoch in its life of many centuries; it is the closing hour in the career of one of the most holy and lovable links in the long chain of that Supreme Pontificate.

The Roman Pontificate is the master hand that guides and fashions the spiritual interests of three hundred million children and soldiers of the Catholic Church, every signal movement in which is a supreme event to those hundreds of millions; it is a principality of such pre-eminence that, both by the multitudes it directly controls, and the complexity and universality of the problems it undertakes to solve, it possesses gravest, if more or less indirect, bearing upon the whole family of nations. Today it turns a new page in its historic renovations. One necessarily asks what the value of the last, what the promises of the next in its never ceasing unravelings.

The career of the Pontiff, gone from the land of living humanity, is in itself all-sufficient to challenge attention. This is saying

much, when we recall the many great Pontiffs that preceded him, when we recall the noble Leo, whose place Pius X took to himself eleven years ago. Yet among all those Pius challenges special admiration and love.

Lovable, Pius X surely was. He was simplicity itself, knowing full well how to preserve the best features of his earlier democracy amid the splendors of the aristocracy of his later appurtenances. The dignity of his high office only gained fresh beauty from the easy and familiar manners of the impoverished boy of Rieti, of the plain, unassuming priest and Bishop of the villages of Venetia. He was equally at home with the humble toilers of the garden of the Vatican, as with princes of the stately palatial halls. The graceful beckoning of the hand, the smile of countenance, the charm of salutation, won at once the confidence and filial affection of the visitor, poor or rich, uncultured or noble, who tarried gladly near him and withdrew sorrowing that the delight was so short-lived.

Piety, the earnest love of God and of the things of God, predominated in him. Self was nothing, God was all things. And this piety was so natural, so unassuming, so all-absorbing and yet so simple, that it attracted magnet-like, and diffused its fragrance into all the reachings of word and act. Made Pope, he chose as his motto—"Renew all things in Christ." He was the apostle of piety in the whole Christian community. During his pontificate, under his God-loving guidance, works of piety in the Church, throughout its entire vastness, were stirred to new fires, and made to put on new powers of expansion. His chief task, along those lines, was to develop the recognition of Christ, the Saviour, in the Eucharistic Sacrament.

He was the Pontiff of the Christian creed. For this, all Christians, non-Catholic as well as Catholic, are his debtors. To those who peered into the full meaning of his forcible condemnations of "Modernism," it is plain that he was the undaunted champion



of the fundamental doctrines of the Christian religion, so violently assailed nowadays by an irreligious temper of mind and that so-called criticism that would annul all divine revelation and cast us back into the grasp of bald naturalism.

Sweet of manner, mild of act when duty allowed, he was the valiant and fearless champion when duty led to the battlefield. The rights of religion were supreme with him: no compromise was tolerated. This phase of character was particularly visible in his dealings with the laws of the government of France, which not only disowned the Church, but refused to it a system of ownership of property deemed compatible with the vital principles of its organism. The vast possessions of the Church remained to it, if Pius had accepted the plan of associations offered him; destitution and poverty were its share, if he refused. And he did refuse. Pius was the apostle of the independence of the spiritual in its contact with the powers and principalities of the temporal sphere—a modern Thomas a Becket.

The present generation has known two great and good Popes—Leo and Pius. Leo was the wonderful statesman whose voice drew respect from every chancellery upon the two continents. He did not overlook the inner life of religion, though he attended pre-eminently to its exterior welfare. Pius took to himself particularly the care of the inner, spiritual life, though he was still heedful not to neglect the external. Different men, different talents and aptitudes, though all tended to the same supreme end. The Church from its rich treasury puts forth chieftains and defenders, suited to the work the day calls for. Who will be the next Pope—and what his special type of talent and work—is today the impatient questioning of the hundreds of millions.

## THE REVEREND PATRICK A. McCARRON.

The Rev. Patrick A. McCarron, pastor of the Church of St. Thomas, Corcoran, Minn., died at St. Mary's Hospital, Minneapolis, on Wednesday, July 29, 1914, after a brief illness following an attack of sunstroke.

The funeral obsequies were held in the Church of St. Stephen, Minneapolis. The Solemn Mass of Requiem was celebrated by the Rev. J. H. Gaughan, pastor of the parish, assisted by the Rev. B. F. Audus of Hopkins as deacon, and the Rev. F. J. Lang of Minneapolis as subdeacon; the masters of ceremonies were the Rev. C. S. Hovorka and the Rev. H. J. Sherer of Minneapolis. The service was attended by about twenty-five priests, who chanted the Office of the Dead before Mass. The sermon was preached by the Right Reverend Bishop Lawler, who also gave the final absolution. The remains were interred in St. Mary's Cemetery, Minneapolis.

Father McCarron was born in Knockmolan, County Monaghan, Ireland, on December 3, 1854. He made his classical and philosophical studies at St. Benedict's College, Kent, England, and completed his theological course in Rome. He was ordained on June 5, 1881, at St. Joseph's College, Leeds, England, for the Diocese of Liverpool.

Father McCarron came to the Diocese of St. Paul in 1888 and was appointed assistant pastor of St. Michael's parish, Stillwater, where he remained for two years. He was then transferred as assistant to the parish of the Immaculate Conception, Minneapolis. He was pastor of the congregation of Jessenland, Assumption and the missions, and Cedar Lake prior to assuming charge of the parish of St. Thomas, Corcoran, where he resided until his death.

Father McCarron was an exemplary priest, ever faithful to the call of duty. He devoted a great deal of his time to theological and philosophical studies. He had a special predilection for the "Summa" of St. Thomas, of which he possessed a surprising depth of knowledge.

## THE REVEREND EMILE J. LABBE.

The Reverend Emile J. Labbe passed away at St. John's Hospital, Fargo, N. D., on Tuesday morning, August 4, 1914, after a lingering illness. Father Labbe was born at Rouen, France, December 1, 1880, and was elevated to the priesthood at St. Boniface, Man., Canada, in 1906. His priestly labors commenced among the Indians of the Vannes and Rose du Lac missions of Manitoba. Ill health in a few years compelled him to leave this field of labor. He came to the Diocese of Fargo, North Dakota, in 1911, where he was placed in charge of the parish of Oriska. He was later transferred to Neche, Pembina County. Constant ill health forced him to resign the pastorate of Neche in December, 1912. In the spring of 1913 he undertook a journey to his former home in France in the hope of improving his health. On his return in September he was assigned to the Church of St. Boniface, Walhalla, where he remained only a few months. In March, 1914, he left for New Orleans with the hope that a warmer climate might restore his fast-failing health. This hope was soon shattered and he returned in a few weeks to St. John's Hospital to pass his last days among his friends. Here he lived a few months in great suffering, but always cheerful and patient.

The funeral was held from the Cathedral of St. Mary, Fargo, and the interment took place in the little French cemetery at Wild Rice, which in life was a much loved retreat of the deceased priest.

## THE REVEREND FRANCIS E. SAVEY.

The Rev. Francis E. Savey, for eleven years pastor of the Church of St. Vincent, Osseo, Minn., died at the pastoral residence on Sunday, September 13, 1914, after a period of ill health extending over a year.



The funeral services took place in the Church of St. Vincent, Osseo, on Wednesday, September 16, at ten o'clock. The Office of the Dead was chanted by the Reverend clergy before the Solemn Mass of Requiem, which was celebrated by the Right Reverend Mgr. Guillot of Minneapolis; he was assisted by the Rev. C. Thiebault of Browns Valley as deacon, the Rev. L. N. Nicholas of Stillwater as subdeacon, and the Rev. E. Vinas, S. M., of St. Paul as master of ceremonies. The Most Reverend Archbishop preached the sermon and gave the final absolution, after which the remains were interred in the local cemetery.

The Rev. Francis E. Savey was born at Arac, in the Diocese of Belley, Province of Ain, France, on July 12, 1862. He studied classics and philosophy at the Seminary of Meximieux and theology at the Diocesan Seminary of Bourg. After his promotion to Minor Orderh he came to St. Paul in 1885, and entered the St. Thomas Seminary, where he was ordained to the priesthood on August 20, 1886, by the Most Reverend Archbishop Ireland. After his ordination Father Savey was appointed to the pastorate of Maple Lake and its missions, where he labored until 1903, when he was transferred to the parish of St. Vincent, Osseo, where he since resided.

Father Savey was a devoted and exemplary priest; so faithful was he to his duty that during all the years of his priesthood he was never absent from his parish even for one Sunday. He was beloved by the people for whose spiritual and temporal welfare he sacrificed himself unreservedly.

#### THE RIGHT REVEREND MGR. WILLIAM RIORDAN.

The Right Reverend Mgr. William Riordan, chaplain of St. Joseph's Novitiate, St. Paul, died in the early morning of December 24, 1914, in the seventy-seventh year of his age. Everything was ready for the celebration of Holy Mass in the convent chapel at six o'clock and when the Monsignor failed to put in an appearance

at the usual time, a messenger was sent to his apartments, where he was found dead in bed, having passed away a short time previously. About a year before his death, the chaplain suffered a stroke of paralysis from which he apparently recovered. It is not unlikely that a recurrence of the stroke was the immediate cause of his death.

The body remained at the Novitiate until Monday morning, when it was removed to St. Joseph's Church, St. Paul, a number of his former parishioners from Rochester acting as pallbearers. The Office of the Dead began at nine o'clock, and at its conclusion a Pontifical Mass of Requiem was celebrated by the Right Reverend Bishop Lawler, assisted by the Rev. A. Ogulin of St. Agnes' Church, St. Paul, as Archpriest; the Rev. L. F. Ryan of St. Joseph's Church as deacon; the Rev. W. A. Daly as subdeacon, and the Rev. A. Ziskovsky as master of ceremonies. At the conclusion of the Mass the Most Reverend Archbishop preached the funeral sermon, and gave the absolution. The other prelates in attendance were: The Most Reverend Archbishop Keane of Dubuque, the Right Reverend Bishop Heffron of Winona, and the Right Reverend Mgr. Guillot of Minneapolis.

The funeral services were attended by a large number of priests and Sisters and many other friends of the deceased; the Diocese of Winona, in which Mgr. Riordan labored for many years, was represented by Bishop Heffron, several priests, a number of the Sisters of St. Francis and a large delegation of the laity from Rochester, who came to pay the last tribute of respect and reverence to him who had been their honored and beloved pastor for more than thirty years. The remains were interred in Calvary Cemetery, St. Paul.

Mgr. Riordan was born in March, 1838, at Templeglentine, County Limerick, Ireland. He completed his studies for the priesthood at All Hallows College, Dublin, where he was ordained on June 24,

1869, for the Diocese of St. Paul. He arrived in St. Paul in September of the same year and was appointed by the Right Reverend Bishop Grace as assistant pastor to the Cathedral, where he remained until May, 1870, when he was assigned to the missionary work in Fillmore County, Southern Minnesota. The small unfinished church at Chatfield was the only ecclesiastical edifice in the county at the time. During the following ten years Father Riordan built churches at Fillmore, Fountain, Carimona and Spring Valley. In the district at that time under his charge there are now six well established parishes with resident priests.

In April, 1881, Father Riordan was called to the pastorate of the Church of St. John, Rochester, Minn., in succession to Father Bruton, who, a few years previously had replaced Father Thomas O'Gorman. When the Diocese of Winona was erected into a separate jurisdiction in 1889, Father Riordan became affiliated with it. During his pastorate of the congregation of St. John he enlarged and remodeled the parish church.

On May 31, 1911, Mgr. Riordan was invested with the purple robes of a Domestic Prelate of the Papal Household by the Right Reverend Bishop Heffron of Winona; the sermon on the occasion was preached by the Right Reverend Bishop O'Gorman of Sioux Falls. In the summer of the following year he resigned the pastorate of St. John's Church and undertook a journey to Rome and the Holy Land. On his return he was appointed Chaplain of St. Joseph's Novitiate, St. Paul, the newly erected training school of the Sisters of St. Joseph.

Mgr. Riordan belonged to the heroic band of early missionaries, who are now so rapidly disappearing, but who have laid deep the foundation of faith among the Catholics of the Northwest. His whole priestly career was passed in this state, principally in the southern portion comprised in the counties of Fillmore and Olmstead. Here he labored zealously and with great success until his retirement from active pastoral work two and a half years before



his death. During all these many years he was a devoted missionary, a humble, unassuming, saintly priest, who never spared himself when there was question of serving the people entrusted to his care. In the early days of his ministry the scattered Catholics among whom he labored had few material comforts and those, too, satisfied him. Indeed, throughout his entire sacerdotal career he never sought his own comfort or ease, even when the parishioners of the large and prosperous congregation of Rochester were ever ready to gratify every wish he might entertain in this regard. After his retirement from active duty he could not forget his beloved people of Rochester, and, be it said to their credit, they reciprocated his affections for them. A large delegation of his former parishioners attended the funeral and would gladly have taken the remains of their former beloved pastor home with them had they been permitted to do so.

In his leisure hours Mgr. Riordan devoted himself to the study of Oriental languages and became justly famous throughout the Northwest for his knowledge of them, and for the amazingly copious library of Oriental works and books on ancient ecclesiastical literature. All his life he had been a zealous and consistent advocate of total abstinence and in the early days of his priesthood he took a most active part in the movement. He retained his vigor and activity up to the last and no one expected that he would be so suddenly called to his eternal home.

In 1913, Mgr. Riordan was unanimously elected a member of the Catholic Historical Society of St. Paul.

#### THE MOST REVEREND PATRICK WILLIAM RIORDAN.

The Most Reverend Patrick William Riordan, Archbishop of San Francisco, California, died at his residence in that city at an early hour Sunday morning, December 27, 1914, after a brief illness from a severe cold which developed into pneumonia. The funeral

services were held from St. Mary's Cathedral on Thursday morning, December 31, at half past ten o'clock.

Archbishop Riordan was born in Chatam, New Brunswick, Canada, August 27, 1841. He completed his studies for the priesthood at the American College, Rome, and at the University of Louvain, Belgium, from which institution he graduated in 1864 with the degree of Doctor of Sacred Theology. He was ordained in Malines, Belgium, June 10, 1865, for the Archdiocese of Chicago. After his return from Europe he taught theology for a time at the Seminary of St. Mary of the Lake, Chicago, and afterwards served as pastor at Joliet, Ill., previous to his appointment to the rectorship of St. James' parish, Chicago, in 1871.

In 1883, he was consecrated titular Archbishop of Cobaso and Coadjutor, with the right of succession, to the Most Reverend Archbishop Alemany of San Francisco, whom he succeeded on December 28, 1884.

Archbishop Riordan was an intimate friend of the Most Reverend Archbishop of St. Paul. He took a lively interest in the spread of Catholicity in Minnesota, and in the growth of the ecclesiastical institutions of the Archdiocese of St. Paul. Before he built his own Seminary he had his students educated for the priesthood in the St. Paul Seminary.

#### THE REVEREND B. WALDOWSKI.

The Rev. B. Waldowski, pastor of the Church of St. Martin, Geneseo, N. D., died on February 27, 1915. The deceased had suffered from rheumatism for several years; the malady attacked him again on Sunday, February 21, and was the cause of his death. The funeral was held from the parish church on Wednesday, March 3. Father Waldowski was for a time a student in the Seminary of St. Paul; he completed his theological studies in the Seminary at St. Louis. At the time of his death he had been pastor of the congregation at Geneseo for five years.

## THE REVEREND F. S. HAWELKA.

The Rev. F. S. Hawelka, pastor of the Church of St. Francis de Sales, Belgrade, Minn., died suddenly on Saturday morning, April 17, 1915. His death was due to heart disease.

He was born on December 4, 1859, and was ordained to the priesthood June 29, 1889. He labored in the Diocese of Leavenworth and Salt Lake prior to his coming to the Diocese of St. Cloud. In 1911, he was placed in charge of the Church of the Sacred Heart, Glenwood, and the missions at Villard and Sedan. Since 1912, he was pastor of the congregation of St. Francis de Sales, Belgrade, and the mission at Sedan.

The funeral services were held on Tuesday morning in the Church of St. Francis, Belgrade. The Right Reverend Bishop Trobec officiated at the Pontifical Mass of Requiem, and was assisted by a large number of diocesan clergy.

## DEATH OF MOTHER CELESTINE.

Mother Celestine died at St. Agatha's Conservatory, St. Paul, June 21, 1915. The funeral services took place from the chapel of St. Joseph's Academy on Wednesday morning, June 23, at half past nine o'clock. The Pontifical Mass of Requiem was celebrated by the Most Reverend Archbishop, assisted by the Rev. J. C. Byrne of St. Mary's Church, St. Paul, as Archpriest, the Rev. T. J. Gibbons of St. Luke's Church as deacon, the Rev. J. J. Howard of Springfield, Ill., a nephew of the deceased, as subdeacon, and the Rev. L. F. Ryan, City Missionary of St. Paul, as master of ceremonies. The final absolution was given by the Right Reverend Bishop McGolrick of Duluth and the body was interred in the Sisters' plot in Calvary cemetery.

Mother Celestine Howard was born in Kilkenny, Ireland, in March, 1842, and came to St. Paul with her parents at the age of



ten. She entered the Sisterhood of St. Joseph, received the habit of the Order in 1858, and made her vows two years later. In the same year she began her life work as a teacher in the parochial school of St. Anthony, East Minneapolis. Six years later she was given charge of the parochial school opened in West Minneapolis. The school was a small frame building, a forerunner of the parochial school of the Immaculate Conception. In 1875, Sister Clestine was appointed assistant Superioress and Directress of St. Joseph's Academy, a position which she held for several years. For a time she had general charge of all the parochial schools conducted by the Sisters of St. Joseph and aided and directed the teachers under her supervision.

Thirty-one years ago she opened St. Agatha's Conservatory in a small frame building on Tenth Street adjacent to St. Joseph's Hospital. Later on, the present site was secured and new buildings erected as needs of the institution demanded. At the present time St. Agatha's Conservatory is one of the best equipped and most modern institutions of its kind in the Northwest. The efficiency and equipment of the conservatory is due to the foresight, energy, and ability of Mother Celestine, who presided over it for more than thirty years.

Mother Celestine exercised an immense influence for good in her community and accomplished much for the welfare of the Church, especially in behalf of Catholic education. She was a devoted and successful teacher, and always took the greatest interest in whatever tended to promote the welfare of Catholic schools from a material, religious and intellectual standpoint. She did all in her power to inspire the Sisters of her Community with the highest ideals of the teaching profession and unceasingly labored to improve the condition of schools under her care by introducing the best approved methods of Catholic pedagogy.

## THE MOST REVEREND JAMES EDWARD QUIGLY.

The Most Reverend James Edward Quigly, Archbishop of Chicago, died at the residence of his brother in Rochester, N. Y., July 10, 1915. The remains were brought to Chicago, where the funeral was held on Thursday morning, July 15.

Archbishop Quigly was born at Athawa, Ontario, Canada, October 15, 1854. He made his studies at the Christian Brothers' Academy, Buffalo, N. Y., at Niagara University, at the University of Innsbruck, Tyrol, Austria, and in the Propaganda College, Rome. He was ordained to the priesthood on April 12, 1879, and was appointed pastor of St. Vincent's Church, Attica, N. Y. His next charge was the pastorate of the Cathedral of Buffalo; February 24, 1897, he was consecrated Bishop of the See of Buffalo. On March 10, 1903, he was appointed Archbishop of Chicago.

# THE LIBRARY.

## A Partial List of Its Contents.

(Continued from the previous issue.)

Iowa Journal, vol. 1-11; presented by the Rev. John Kempker of Dubuque, Iowa.

Annals of Iowa; presented by the Rev. John Kempker of Dubuque.

Iowa Historical Record, 6 vols. 1885 to 1902; presented by the Rev. John Kempker of Dubuque.

Copy of the early baptismal records kept in the Cathedral of Dubuque; presented by the Rev. John Kempker of Dubuque.

Prof. Chas. Tuttle, Illustrated History of the Northwest.

Archer Butler Halbert, The Old National Road.

Seventh Annual Announcement of the Guild of Catholic Women, St. Paul, 1913; presented by the Catholic Guild of St. Paul.

Stevens, The Black Hawk War.

James J. McGovern, D. D., Life of Bishop McMullen.

Rev. J. G. MacMillan, The Catholic Church in Prince Edward Island from 1835 to 1891. Presented by the Rev. J. M. Reardon, editor of the Catholic Bulletin, St. Paul, Minn.

Memoirs Historical and Edifying of a Missionary Apostolic of the Order of Saint Dominic Among Various Indian Tribes and Among the Catholics and Protestants in the United States of America. With an introduction by the Most Reverend John Ireland, D. D., Archbishop of St. Paul.

The Main Catholic Historical Magazine, 12 numbers; presented by the Rev. J. M. Reardon of St. Paul.

The Right Rev. Otto Zardetti, D. D. Official Record and Messenger of the Diocese of St. Cloud, 1891-1894. Presented by the Right Reverend James Trobec, titular Bishop of Lycopolis.



Julius Chambers, the Mississippi River and Its Wonderful Valley, Twenty-seven Hundred and Seventy-five Miles from the Sea.

Bound volume of the Catholic Bulletin, St. Paul, for 1914. Presented by the editor, Rev. J. M. Reardon.

Bound volume of Der Wanderer, St. Paul, for 1914. Presented by the editor, Mr. Joseph Matt, of St. Paul.

In Memoriam, the Most Reverend Patrick William Riordan, D. D., Second Archbishop of San Francisco, born August 27, 1841; died December 27, 1914.

Rev. J. A. Cummiskey, The Church of St. Mary, Jubilee Year, Lake City, Minn. Presented by the author.

The Rev. Terence Moore, St. Mary's Parish Record, Waverly, Minn. Presented by the author.

Sectional Maps of Minnesota, published by J. S. Sewall and C. W. Iddings, St. Paul, January 1, 1860.

The Rev. P. J. Lydon, History of the Diocese of Duluth. Presented by the author.

# THE MUSEUM

## Objects of Historical Value.

(Continued from the previous issue.)

Two copper keys found in the walls of the old Cathedral.

One mason's sledge found in the walls of the old Cathedral.

A one cent copper piece, date 1834, found in the walls of the old Cathedral.

Small piece of metal found on the grave of Father Marquette, St. Ignace, Mich.

Silk skull cap of Leo XIII, presented by the Rev. Thomas Gibbons of St. Paul, Minn.

White silk rabbi of Leo XIII, presented by the Rev. Thomas Gibbons of St. Paul, Minn.

Photograph of Ga-Be-Nah-Yarci, Indian chief, age 127 years, confirmed by the Right Reverend Bishop McGolrick in 1914. Presented by the Right Reverend Bishop of Duluth.

Illuminated address presented by the faculty and students of St. John's University to the Most Reverend Thomas L. Grace on the occasion of his silver Jubilee. Presented by the Rev. J. M. Reardon.

Manuscript of the grant of twenty acres of land to the Rev. Francis Pirec in Crow Wing for the purpose of erecting a new Catholic church. It bears the date: 9 August, 1852.

Manuscript of the deed granting to the Right Reverend Joseph Cretin, Bishop of St. Paul, the land purchased by the Rev. Francis Pirec for church purposes at Belle Prairie. It is dated Belle Prairie, February 1, 1857.

A similar document transferring the church property of Crow Wing to the Right Reverend Bishop Joseph Cretin. The manuscript is written in the Latin language and bears the date of November 3, 1853.

Another Latin manuscript of the Rev. Francis Pirec, giving over to the Right Reverend Ordinary of St. Paul the church property of the congregation of St. Joseph's Prairie. The letter was written in St. Joseph's Prairie, July 12, 1855.

The Baptismal Record kept by the Indian missionary, the Rev. Francis Pirec, found at Crow Wing, Minn. The first baptism was recorded in the manuscript on the second of September, 1835. The last name was entered in June (date illegible), 1849. This interesting document was presented to the Museum by the Right Reverend Joseph Busch, Bishop of St. Cloud.

The last letter written by the Most Reverend Patrick W. Rior-dan, Archbishop of San Francisco, to His Grace the Archbishop of St. Paul. The letter was penned a few days before the fatal illness of the late illustrious prelate; it bears the date of December 23, 1914; it was received in St. Paul December 29. The Archbishop of San Francisco died December 27, 1914.

The Papal document appointing the Reverend John Ireland, pastor of the Cathedral of St. Paul, Minn., Titular Bishop and Vicar Apostolic of Nebraska. The Brief is dated February 12, 1875. This important document has a most unique history. Father Ireland declined the appointment extended to him, and upon the advice of the Right Reverend Thomas L. Grace, Bishop of St. Paul, returned the document to Rome, together with a personal letter to the Holy Father, Pope Pius IX. The steamer Schiller upon which the letter was carried was shipwrecked and sank off Scilly Islands, near England. Two months after the unfortunate accident divers succeeded in bringing to the surface the mail of the steamer. This valuable document was thus recovered, and sent to the postoffice department at Washington, which forwarded the same to the Most Reverend Archbishop of St. Paul. The parchment of the papal brief was slightly injured by the salt water, but the type is still perfectly legible. The letter of Father Ireland was left entirely intact.

Personal letter of His Holiness, Pope Benedict XV, addressed to the Most Reverend Archbishop Ireland on the occasion of the dedication of the new Cathedral. The document is dated Rome,



March 14, 1915, and bears the autograph signature of Pope Benedict XV.

Autograph letter of His Eminence, Cardinal D. Falconio, congratulating the Most Reverend Archbishop of St. Paul on the occasion of the dedication of the new Cathedral.

A letter written in the Italian language by the Cardinal Secretary of State, Gasparri, to the Most Reverend Archbishop of St. Paul on the occasion of the dedication of the new Cathedral.

Autograph portrait of His Royal Highness, Prince Albert, presented to the Most Reverend Archbishop on the occasion of the visit of the present King of Belgium in St. Paul in November, 1898.

A silver watch of the Rev. Francis Pirec, missionary among the Indians. The timepiece was presented to Father James Trobec of Wabash in 1873, when the aged missionary departed for his old home in Carniolia, Austria.

## Acknowledgment.

The officers of the Catholic Historical Society of St. Paul through the pages of the *Acta et Dicta* express their high appreciation of the generosity of Mrs. J. Coughlin of Minneapolis, who furnished the museum of the Society. The furnishings and the ornamentations of the rooms are in the rich and expensive Louis XIV style. No expenses were spared in making the apartments both useful and ornamental.

Through the last will of the late Right Reverend Monsignor A. Oster the Catholic Historical Society of St. Paul came into the possession of several thousand dollars with which to carry on its work. Monsignor Oster understood well the import of the Historical Society, whose purpose it is to rescue from oblivion the *acta et dicta* of our predecessors; in this way at least some recognition is given to the great and arduous work of the early pioneers; the example of their heroic sacrifice, offered so nobly and willingly, stands forth pre-eminent to the emulation on the part of the younger generations. All honor to the memory of Monsignor Oster! It is to be wished that the clergy and the laity might follow his example when making their last will.

The Catholic Historical Society likewise gratefully acknowledges its indebtedness for materials bearing on the History of the Catholic Church in the Northwest to the following:

The Most Reverend Archbishop; the late Right Reverend Monsignor Oster; the Sisters of St. Joseph; the Rev. Martin J. J. Griffin of St. Thomas College; the Rev. John Kempker of Dubuque, Iowa; the Rev. Edwin O'Hara of Portland, Ore.; the Rev. Chrysostom Verwyst, O. F. M., of Bayfield, Wis.; the Rev. A. J. Rezek of Houghton, Mich.; Mrs. J. J. Hill of St. Paul, Minn.; Mrs. J. Coughlin of Minneapolis, Minn.; Mr. Warren Upham of St. Paul, Minn.; the Honorable J. Onahan of Chicago, Ill.; the Catholic Bulletin, the Rev. J. M. Reardon, editor.



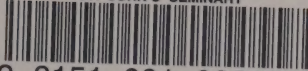


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